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"The Coming Peace and the Prince of Peace"

(Theme: Crusade for New World Order)

THE Methodist Woman

January, 1944

THE METHODIST WOMAN

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of

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Who's Who

OUR COVER **is dedicated to the Crusade for a New World Order led by the Council of Bishops of the Methodist Church. See pages 8 and 9 of December issue of "The Methodist Woman."**

Miss Dorothea L. Keeney, **Miami Florida, vice-chairman of the Standing Committee of the Wesleyan Service Guild.**

Helen Couch, **Japan missionary, special writer for "The Methodist Woman."**

Mrs. Thomas Nicholson, **Mt. Vernon, Iowa, president of the World Federation of Methodist Women.**

Maud M. Turpin, **Nashville, Tennessee, Southeastern Jurisdiction Secretary of Literature and Publications.**

Ruth Ure, **Secretary of Literature, National Christian Council of India.**

Elizabeth M. Lee, **New York, executive secretary of the Woman's Division for Latin America.**

Sarah Evans, **New York, Department of News Service, Board of Missions and Church Extension, New York.**

Ask Yourself

1. On what basis is membership to the Board of Missions made possible?

2. "Difficulties arise from the fact that each is concerned with his rights"—finish quotation.

3. "An informal gathering, but important link."

4. Aims of the Woman's Society in Free China.

5. "Dedication of remaining units."

6. "A promoter for each of the thirteen language areas."

7. "First fifty girls, then a hundred, now two hundred."

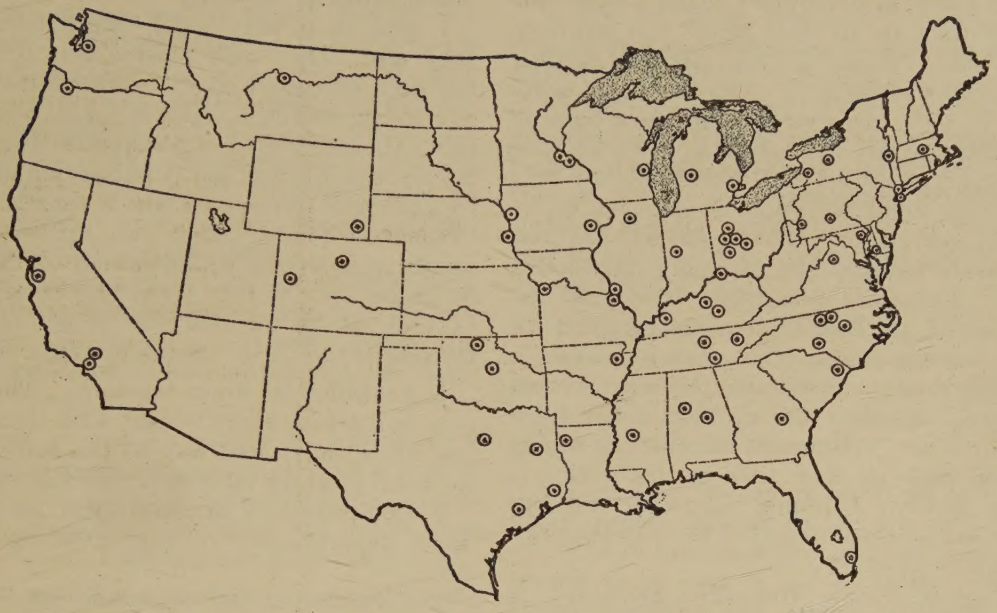
8. February 25, 1944?

9. Three points to be observed in Supply Work.

10. An opportunity to share in the world-wide task of Christian Service.

Secretaries of Missionary Education and Service, please use material in news flashes, page 6, in monthly meetings.

The Methodist Woman



They Bear the Burden—But Not Alone

THE annual meeting of the Woman's Division of Christian Service is now in session at Buck Hill Falls, Pennsylvania (December 3, 1943). The roll call is in progress. Practically every member is in her seat. A few are absent because of illness and they are greatly missed. Executive secretaries, treasurers, editors, publication manager —are all present. As one listens to the calling of the roll, one is reminded first of all of the wide representation of the group. They come from all over the country. There is nothing sectional about this group. They know the problems of the Woman's Society of Christian Service in each jurisdiction, conference, district, and local group. They come together once a year to consider the difficult problems in kingdom service. The constitution of the Board of Missions and Church Extension provides, as you know, that membership in the Board shall be elected on the following basis: "One Minister and three Lay Members, two of whom shall be women, from each Jurisdiction for each 450,000 members, or major fraction thereof, in the Jurisdiction, and in addition, one young man and one young woman under twenty-five years of age, from each Jurisdiction; *provided* that no Jurisdiction, in addition to its Effective Bishops, shall have fewer than two Ministers and six Lay Members, four of whom shall be women, and in addition, two Youth Members, one man and one woman, under twenty-five years of age." On this basis there are eight representatives and four advisory members from the Northeastern Jurisdiction; eleven representatives (including youth member) and four advisory members from Southeastern Jurisdiction; four representatives and four advisory members from Central Jurisdiction; nine representatives (including youth member) and four advisory members from North Central Jurisdiction; seven representatives (including youth member) and four advisory members from South Central Jurisdiction, and five representatives (including youth member) and four advisory members from Western Jurisdiction. Note the above map to see how these are representatives of the various states and 54 conferences. Yes, this is a representative group!

As I sit here listening to the roll call, one thing that makes an impression on me is the *change* in the members. Many of these women went through the intense ad interim period. They helped to merge the work of their group and, at the same time, helped plan the new set-up. *They look older—more burdened!* They have been bearing tremendous burdens. Upon them the policies of the Woman's Division of Christian Service rests. I wish that the conference woman was here with

me who remarked to me one day, "They get some lovely trips." These women are facing all sorts of transportation difficulties these days to take their places in these sessions. Yes, some of them sat up all night in a crowded coach to get here —but here they are in their places this morning, tired but alert! Some of them arrived at their destination about 5:00 A. M., but one would never guess it. In fact, each one of them has a sense of mission, and though the meetings may be long and the reports detailed and technical, they stay through! The conference who elects some representative in order to honor that person only has done the representative and the Woman's Division a disservice. These are demanding times and the women elected to Board membership must be willing *to pay the price.* This price, however, is not too high for the consecrated, talented women of the church. As they take up their *duties*, these become *privileges.* They must, however, be willing to set aside weeks of their time to this work. It costs them money. Cleaning bills, wear and tear on clothes, are no small items! They pay the price in many, many ways.

Mrs. Fred A. Lamb, Recording Secretary, is continuing with the roll call. Members of the North Central Jurisdiction are answering. This job of recording secretary is not an easy one. She must be alert, know what people mean when they rise and say, "I move that" and get it into the minutes properly. She is writing the history of the Woman's Division of Christian Service which will be read in the years to come.

Mrs. J. D. Bragg, President, is in the chair. She knows each and every member and listens intently to see if all are present. If not, she is anxious to know the reason. She is very human, and we marvel at her grasp of all the detail of the work, her presiding ability, and most of all, her tact. Yes, that minister's wife in Montana was right, Mrs. Bragg is interested in every single society and individual within the organization, anywhere. "Why," says the wife of this Montana minister, "She arrived in our small town en route West, hunted up our church, called and came around to see us. Pretty soon we were out in the garden. Her wide interests amaze me." Yes, her wide interests amaze us all!

Seated next to her is the Vice-President, Mrs. J. W. Mills. As vice-president, she is president of the United States unit of the World Federation of Methodist Women. Soon she will make her report. She is glancing at her notes now, for she does not want to miss stressing the very important point of the value of this link with Methodist women around the world, especially in time of war. In addition, she is ready at any moment to preside, should the president be called into conference.

One cannot take time to call out all individuals within the group, but the dedication of all these personalities is inspiring.

I said they were older—more burdened. So they are! They look older. But to this group has been entrusted all the work formerly done by five great women's organizations: Woman's Foreign Missionary Society; Woman's Home Missionary Society; Ladies' Aid Groups of former Methodist Episcopal Church, North; Woman's Missionary Council of former Methodist Episcopal Church, South; and Woman's Convention of The Methodist Protestant Church. They faced many problems as they came together for their organizational meeting, July, 1940. Some of these are:

1. Learning to work together. This was not easy in itself for they brought with them old loyalties which must give way to the consideration of the total good for all departments of work.
2. Completion of organizational plans. Setting up of departments of work, choosing leadership, etc.
3. Formulation and acceptance of Constitution and By-Laws for division, conference, district, and local groups.
4. Election of promotional and administrative secretaries, treasurers, editors, and publication manager.
5. Bring together the budget of the uniting groups, with the giving of the former organizations, as a basis of appropriations, for the new budget.
6. Plan in faith that conference organizations will raise as much as formerly. Concern later to take care of all items in budget on a decreasing income from conferences (now beginning to rise again.)
7. Formulate plans, policies, and programs for a war-torn world. These difficulties were intensified due to uprooting of normal family life in defense industries; war and recall of missionaries from some areas and placing them in other needed areas; rising cost of living on a national and world scale; preservation of funds in budget for fields like Korea and Philippines from which we are cut off at the present time.
8. Study the structural organization after three years of experience to note the strong and weak points and provide for a correction of the weaknesses.
9. Study, evaluate, and plan for the postwar world before us. As someone remarked the other day in a meeting of women on World Community Day in Nashville, Tennessee, "the time is shorter

(*Continued on page 27*)

Each for All and All for Each

By Dorothea L. Keeney

"'Not by might, nor by power, but by my Spirit,' saith the Lord" is the world motto of the Y.W.C.A. This points the way to victorious living and worthy results for individuals, for organizations, for nations. The greed for power is one of the adversaries, both political and ecclesiastical, that blocks the open door to Kingdom building—from the local church societies to the boards that govern them.

Let us discuss an article that has recently come to my attention—a statement by President William Allen Neilson, appearing in *A Goodly Fellowship*, by Mary Ellen Chase.* Let us study its four paragraphs one by one.

"The secret of people's getting on together is a secret of changing the emphasis from trying to grab for oneself the maximum, to that of trying to find out how much one can give, how much one can do, how completely one can fulfill duty and obligation."

In these days of acquisition of power by group pressure and political means, there is very real danger of that method spreading to church organizations as a means for individuals or groups securing their own ends rather than subordinating these to the larger interests of the Kingdom. This calls to mind a page from *Abundant Living*, by E. Stanley Jones, entitled, "The Kingdom of God Is Mutual Aid," in which he says: "The Kingdom of God is among you! It is stamped into our relationships with one another. 'You can't eat your your friends and have them.' You cannot violate the law of love and not get hurt. Only as the parts of an organism (or of an organization) lose themselves in the interest of the whole do they find themselves again. You must not only work with people; you must work for them as well. You help God from within, by turning in outgoing love to others. The miracle starts from within, not from without. Get out of yourself—or perish!"

"This is in itself a very simple idea—full of difficulty, of course, when one tries to carry it out, because of one's appetites and desires, one's imaginations and resentments."

"There is no limit to what God can do through a life that loves to the uttermost. It becomes a channel of infinite good to others," and insofar as we think of others instead of self are we able to co-operate, whatever be the capacity in which we are working together.

In this day when President Roosevelt is urging that all personal ambitions be subordinated to the war effort that the attainment of victory and world peace may be achieved, do we not feel a similar challenge to sublimate everything personal in this testing time of Methodist Unification, to prove that in church and organizational unity there is strength and the ability to advance harmoniously and successfully the Kingdom of God? "Testing time is trusting time!"

"But whenever you find in any group of people a deadlock, a difficulty in getting common work done, you will find that it arises from the fact that each is concerned with his or her rights, and not with his or her opportunities to serve."

We need to "let go" of ourselves and "let God" do for others through us and through our money which is an extension of ourselves. There are new lessons to be learned in 1944 in co-operation, between members and leaders, between Woman's Society of Christian Service and Wesleyan Service Guild, between missionaries and the board members planning for their welfare, and even between members of church boards of all kinds.

"The moment the emphasis changes from rights to opportunities, the deadlock is broken, the clash removed, and the thing becomes perfectly simple."

No illustration of this change could be lovelier than that of a Chinese girl whose religion at the time she entered our Su Deh School, in Pishan, Szechwan, was one of mimicry. After she had come to full conversion, she wrote in a testimonial to her teacher, Janet Surdam: "One man's strength is small: but the strength of all men together is very great, and only together can we bring about the fulfillment of our desires. Whoever enters a new organization will be influenced by the strength of the group, just as a piece of ice will be melted by the fire. In serving others, we not only get a lot of work experience, but we also run into many nails and go through many waves—or, in prosaic English, meet many difficulties! Now that I have had opportunity to work for Him, my faith has grown and I want to burn up all my bad ways!"

Shall we not resolve in this New Year "to burn up all our bad ways" and press forward—not by might, nor by power, but in the Spirit of our Master, in whom all spirits blend and unity becomes a reality?

*By permission Macmillan Company.

News Flashes

The "Gripsholm"

It is to be hoped that the "Gripsholm," bearing many of our missionaries, will dock about December 2, and will be available for the annual meeting of the Board of Missions and Church Extension, in Buck Hill Falls, December 7-11. Prior to the meeting of the Board, the various divisions and committees of the divisions will meet.

George E. Sokolsky, noted newspaper writer, and friend of the missionary movement says:

"Every day the 'Gripsholm' moves closer to the United States with its cargo of Americans who were strapped in Asiatic countries when the Japanese attacked the United States at Pearl Harbor. There are American business men and their families, American missionaries of every denomination, American physicians and lawyers.

"Some of these Americans were born in China, Japan, the Philippines. Many of them really have no other homes. They come back to their own country strangers and will find the readjustments difficult. Those who will suffer this change most will be the American missionaries.

"It is hard for stay-at-home Americans to understand that none of these people can hate their old friends. And they will want to go back when this war is over. Some will find their way back."

Latin America

John White's articles and book, *Good Neighbor Hurdle*, state Latin American republics closed to Protestant missionaries. In November three new missionaries of Woman's Division received official permits from Brazilian, Uruguayan governments. Flew to appointments. Gladys Oberlin and Ruth McKinney will teach home economics in Brazil; Bernice Brand, Commercial, Crandon Institute, Montevideo.

Miss Elizabeth M. Lee,
Executive Secretary.

India

To improve village schools our Godhra Normal School is taking a few men teachers for training—a bold experiment. Scholarships are needed for their wives who must study too.

Tumkur Theological School is training pastors' wives in nursery-school methods—greatly needed in villages. Frances Johnson spent her vacation in starting the project; the principal's wife, Edwin Girshon's niece, will carry on.

Mrs. Otis Moore, *Executive Secretary.*

China

On October 1 a Japanese ship sailed with American citizens from the Far East. The "Gripsholm" sailed from New York early in September and the exchange of Japanese and American citizens was made in Mormagao, Portuguese East India, on October 15. The following twenty-nine missionaries of the Woman's Division of Christian Service are on the "Gripsholm," according to the official list from the State Department: Marie Adams, Alice Alsup, Mary Blackford, Julia Bonafield (retired), Ethel Bost, Eloise Bradshaw, Rosa May Butler, Florence Evans, Ida Frantz, Alice Green, Mary Ellen Hawk, Anne Herbert, Elizabeth Hobart, Bessie Hollows, Myra Jaquet, Louise Killingsworth, Emma Knox, Clara Nutting, Alice Powell, Margaret Prentice, Louise Robinson, Ruth Stahl, Lillie Stephens, Ellen Studley, Leona Thomasson, Nina Troy, Marguerite Twinem, Lucy Jim Webb, Mary Culler White, Emma Wilson.

Miss Sallie Lou MacKinnon,
Executive Secretary.

Philippines

No arrangements have yet been made for the repatriation of the fourteen women missionaries in the Philippines. Patricia McHugh is interned. We believe the others to be free and at their work under some restrictions. We can correspond with Patricia as an internee, and we can send twenty-five word letters to the others through the International Red Cross.

Mrs. Velma H. Maynor, *Executive Secretary.*

Japan

Olive Hodges, Evelyn Wolfe, and Mildred Paine are among the repatriates expected in New York early in December on board the "Gripsholm." One woman remains in Japan. All other missionaries from these fields have already been withdrawn.

Mrs. Velma H. Maynor, *Executive Secretary.*

Urban Work

Deaconesses Sallie Ellis and Sophie Kuntz, of Moore Community House, Biloxi, Mississippi, write:

"We have been happy to see some of the young adults who received their early training at Moore Community House make a very beautiful contribution to their church—stained-glass windows to replace ordinary glass ones. Fifty dollars was sent in by one of our members in the Army. Some windows were given to honor parents."

Miss Mary Lou Barnwell,
Executive Secretary.

Educational Institutions

Our Methodist student counselors at state colleges and universities are finding new opportunities in bringing Christian fellowship to the servicemen on the campus. Hundreds are being reached through the V-12 Navy plan and the training of cadets in these schools. In one center which we visited recently the Navy boys and the women students joined in a discussion on the "Six Pillars of Peace," led by a faculty member. A vital program of recreational, social, and religious activities is giving these boys a Christian center and home away from home.

Miss Muriel Day, *Executive Secretary.*

Social Welfare

Mrs. Mabel Wagner, defense worker, has served in Mobile, Alabama, and Portland, Oregon, during the past year and is now in Seattle, Washington. Her report shows: "Situation: Upon arrival, church activities had been started in only one housing area. Now the work under United Church Ministry is well organized in all seven large housing areas. Besides this, Vanport has four church centers in school buildings and recreation centers.

"Because of interdenominational approach, the project-service advisors, school authorities, and recreation leaders have been most co-operative in giving space. Miscellaneous religious groups have come to see the necessity of working together.

"The newcomers in housing projects on the whole, welcome church services and activities conveniently held in their area, regardless of the denomination." Miss Miriam V. Ristine,
Executive Secretary.

Medical Work

Plans are under way to start the February class of student nurses at Sibley Memorial Hospital on a collegiate basis. We have wanted this for two years, since the time is not far distant when nurses will be required to have a college degree. An extensive survey found the clinical facilities adequate for a school with this program. Students now have preclinical work at American University, and they will be given credit for their work, and when the present emergency is over they may return to the university, finish their course, and graduate with a Bachelor of Science degree.

Mrs. Robert Stewart, *Secretary.*

Deaconess Work

Deaconess Catherine Ezell, in Kemper County, Mississippi, working with ministers in group ministry plan in twenty-five churches. Several new Woman's Societies organized and one Wesleyan Service Guild. One woman member walks two and a half miles carrying a fourteen-months-old baby and brings a three-year-old too. The deaconess walks for an hour and a quarter through the woods, over wagon trails, and muddy roads when the roads are so bad she cannot get a car over them.

Miss Grace G. Steiner, *Executive Secretary.*

Town and Country

Valley Institute, Pharr, Texas, was transferred from the Bureau of Educational Institutions to the Town and Country Bureau. The adjoining communities plan to co-operate and participate in the developing program.

Robstown, Texas, a new community center, has gone to work to provide building with equipment and playground facilities.

Calexico, California, needs a house for the community work with the Spanish-speaking people. A building with equipment is a part of the postwar plan.

In a community in Arizona, where there are only people and opportunities for service, there is also a postwar need for a small community building with equipment and a staff of two or three members.

Mrs. J. W. Downs, *Executive Secretary.*

Advance—Keynote Annual Meeting

Woman's Division of Christian Service

"SOME of us feel a little breathless as we have tried to keep pace with the strides our executive secretaries have been taking as they have walked with such assurance and confidence over the face of the earth." In this short sentence a missionary expressed the feeling of the members of the Woman's Division of Christian Service, staff, missionaries, deaconesses, representatives of the jurisdictions, as they looked out on the vast needs of the world which were presented to them at the annual meeting of the Woman's Division of Christian Service held at Buck Hill Falls, Pennsylvania, December 3-6, 1943.

Our hearts were gladdened with the arrival of the "Gripsholm" and the return of many of our missionaries from China, Japan, and the Philippines. They spoke of great riches which have come to them during the last two years of their sojourn in these countries. Says one of them, "My last two years in Japan were by far the richest two years of my ministry there," and another of them, "New epistles to the Hebrews are being written each day of new witnesses of the Christian Church in China; yea, of new martyrs of the Christian Church." One spoke of her period of interment. During these days, she said, the following scripture passage, Moffatt translation, helped her, "Let your endurance be a finished product, so that you may be finished and complete with never a defeat" (James 1:2-3). All of them send this message to the women of the church:

YOUR REPATRIATES FROM THE "GRIPSHOIM" GREET YOU, OUR HEARTS ARE FULL OF GRATITUDE FOR:

YOUR PRAYERS WHICH UPHELD US,
YOUR LETTERS WHICH GREETED US,
YOUR UNFAILING FAITH IN US.
WITH NEW COURAGE AND DEEPENED FAITH WE ARE READY NOW TO WORK WITH YOU HERE IN EVERY FORWARD MOVEMENT TO BRING "PEACE ON EARTH, GOOD WILL TO MEN."

As we met, we were deeply conscious of the relationship of Methodist women in the United States to Methodist women around the world. A challenging report of the units of the World Federation of Methodist Women was brought by Mrs. J. W. Mills, vice-president of the Woman's Division of Christian Service and president of the United States Unit of the World Federation. Says Mrs. Mills: "War always interferes with an ordered program, and delays the work of missions. It is not possible to get mail to and from many of the units now, but such reports as have come in are so full of life, and show such a spirit of consecrated devotion to the goal of 'Making Christ Known,' that they are almost a rebuke to those of us who live under more favorable conditions. Christian women are related by a loyalty which transcends closed boundaries."

As the editor of THE METHODIST WOMAN visited each department of work and each of the committee meetings, one thing stood out. In every line of work the insistent note which came again and again was for an ADVANCE. This would have come even without the war to accentuate the need for Methodist women are a forward-looking group and could not be expected to be content with the *status quo* when world need looms so large.

ADVANCE IN CHRISTIAN SOCIAL RELATIONS AND LOCAL CHURCH ACTIVITIES

Prior to the meetings of the Woman's Division of Christian Service, the Department of Christian Social Relations and Local Church Activities, combined with the resource committee of the department, had a significant conference. As a part of the conference four workshops were held on (1) The Church and Community Needs; (2) The Church and Postwar Planning; (3) The Church and Family Solidarity; and (4) Ways of Building Group Unity. Findings of these workshops as they were approved by the Woman's Division of Christian Service appear on page 22. "Methodist women," says the report, "face grave situations at this time of global warfare. The nature of peacemaking is clarified if we see that it begins at home, that it involves 'the presence of justice' in one's local community. Proposals to smash Germany and Japan and take over the policing of the distant parts of the globe sometimes tend to divert attention from evils near at hand and within our power to correct. It is important that we see that abuses and failures within our own society weaken all recommendations we make for world order. If we are realistically interested in peacemaking, let us make the United States a proving ground for democracy."

ADVANCE TO MAKE UNITED STATES A CHRISTIAN NATION

Calling in from the field missionaries, deaconesses, and defense workers to guide them, the Department of Work in the United States faced the challenge of making our own nation Christian. These findings, which asked for advance along every line, it is hoped, will eventuate into action. Many items were referred to smaller committees for implementation. It is possible to mention here only a few of the needs, such as:

Bureau of Educational Institutions

1. Long-range planning be used to cultivate the highest type of workers. As these workers may most readily be found coming out of Christian-centered educational situations we should seek to turn our Christian young people where their education will be shot through with Christian purpose.

2. In order that the schools of the Division may carry out their larger mission and achieve their specific goals in the light of present demands and future possibilities, we recommend that they be strengthened professionally; that long-range cultivation be planned for adequate staff provision; that programs be adjusted to present postwar needs, and that they be undergirded financially and spiritually for an even larger service in the future.

Bureau of Medical Work

3. The education of the public to the value of our specialized hospitals which minister to the soul as well as to the body; the need for new equipment and new buildings in some places and new locations in others; nurse training schools; more and better nurses' homes; increase salaries

to maintain standards and to give a sense of security as is to be found in other positions into which many are going; need for a higher type and more stable personnel.

Bureau of Town and Country

4. A constant effort be made to dignify rural life.

5. In every conference the president of the Woman's Society of Christian Service as a member of the Board of Missions and Church Extension of the conference shall emphasize the work of the Town and Country Commission.

Bureau of Deaconess Work

6. That arrangements be made whereby the need for young women as deaconesses be presented in our educational institutions, local churches, and conference societies.

Bureau of Urban Work

7. In view of the urgent need for the co-operation of social, educational, religious, and recreational agencies within local communities, the church agency board co-operate with interagency committees in the community. In communities where no such co-ordinated committee has been set up, that our agencies take the initiative in organizing and promoting such a committee.

Bureau of Social Work

8. That special emphasis be given to the following: (a) a new awareness of the role of the church in meeting the problems facing humanity today and the days yet to come; (b) a concern for and an interest in preventive methods rather than remedial work for the uplift of the human family; (c) a willingness to spend more time in surveying the need of the community rather than passing on rumors of existing conditions; (d) a better use of the many facilities of our churches and schools for the groups whose needs are unmet and a consuming zeal to do something for people.

9. We work toward a remedial plan whereby children who work at terrific hours may be released from child labor which is blotting out their childhood.

ADVANCE TO MAKE THE WORLD CHRISTIAN

Perhaps one of the missionaries returning on the "Gripsholm" expressed the general feeling of all when she said, "We have been conscious while here of a breath of vision of the needs of the entire world and we feel that the work of all departments are in good hands." In planning for the world scene, the Woman's Division of Christian Service faced the vast material damage done to properties around the world and were ever aware of possible future damage as new battle fronts are formed. Yet, as a missionary again expressed it: "We found during the days of our internment that these material things amount to very little. The church goes on! It is people that count."

Cognizant of the great need for Christian literature around the world, the department of work in foreign fields welcomed Miss Ruth Ure, secretary of the National Christian Council of India. Miss Ure has specific responsibilities in the realm of Christian literature. Advances were made to meet the need for Christian literature in some of the fields. Not only were increased funds allocated to this work, but personnel as well. For example, Miss Lorraine Buck, missionary to Cuba, was assigned to a group of missionaries working with Dr. Frank Laubach in Cuba.

The presence of Dr. Wu Yi-fang, president of Ginling College, and the missionaries from China, focused attention to the dire needs of our workers in all parts of China. Rising cost of living created for the Department of Work in Foreign Fields one of its most difficult problems.

New information of our work and workers in Japan and the Philippines was brought to the group by our returned missionaries. Most of our missionaries in the Philippines are carrying on their tasks. The people of the Philippines have had their baptism of fire and we trust that they have found in their Christian faith and in the church the strength for living that they have so much needed.

The United Church of Christ in Japan is a fact. In order that this new venture of denominational unity may have all the encouragement that can be given, mission boards are planning a united approach when we can return. The same type of planning is now being done for Korea.

From all over Latin America urgent appeals have come for increased appropriations to carry on the existing work, as higher costs of living and normal development of the work make present budgets wholly inadequate. The Protestant schools have never been so full, the call of youth for Christ never so eager. In all cases the askings are modest and should, therefore, be within reach. The granting of these increases spells the difference between the ongoing of the work or its inevitable curtailment.

Attention has been focused on North Africa this past year and the church has become "North Africa conscious." Many of the members of our armed forces have been entertained in the homes of our missionaries; the wounded and dying have been visited in the hospitals, for our workers have turned much of their attention to these boys and girls from home during the past twelve months. The "North Africa" interest spreads to all of Africa. The joyful news from Africa as revealed in reports and letters is the growing response to the gospel message and the increasing sense of responsibility on the part of African Christians. Our missionary staff and our appropriations must be multiplied if Methodism is to meet the responsibility that is hers.

War has had its effect on India. Many of the same problems confronting us here at home are likewise apparent there. Increases in appropriations have had to be made to meet the emergencies in this area. Some of our missionaries formerly working in Burma are now in India and are preparing for the day when they can return.

ADVANCE IN POSTWAR PLANNING

All the departments of the Woman's Division of Christian Service are planning for the postwar period. Needs of institutions at home and of the work around the world are being blueprinted and plans made for the future. These needs will be presented to a General Conference Committee on Postwar Planning, and it is to be hoped that a great plan of advance will be inaugurated by the General Conference.

Plans for a postwar world are a deep concern to the women of Methodism. A just and lasting peace based on Christian principles is the foundation step toward the reconstruction of a Christian world. We recognize the Crusade for a New World Order led by the bishops of The Methodist Church during the month of January as the major channel this year for the informing and mobilizing of Methodism in the interest of Christian peace, and urge the wholehearted participation of the Woman's Society of Christian Service in the complete program.

ADVANCE IN PERSONNEL, INCREASED GIVING, AND EXPANDED PROGRAM

The Committee on General Reference summed up these needs in its report to the Woman's Division of Christian Service which was heartily endorsed by every member present. Says this committee:

(*Continued on page 31*)

Esther Hall, San Diego, has had many acute problems during the past year. The city became a "boom town" almost overnight with its enlarged Navy center and great defense program.

Her Specialty, Girls

By Helen Couch

"ESTHER HALL speaking—No, she hasn't come in from work yet—Oh, you're the marine with the snapping brown eyes; of course I remember you—Malaria? Oh, that's a shame! Well, you certainly deserve an extra twenty days furlough—Yes, call again after dinner; she'll be glad to hear from you."

Mrs. Clara Butler, for seventeen years the superintendent of our Esther Hall at San Diego, California, put back the receiver into its cradle. We were in her room where, after a tour of the building, we sat talking about her girls and their problems.

"We try to make each girl feel a part of a real home unit and not just a resident in a boarding house," she was saying. "Each one learns to accept the responsibility inherent in co-operative living."

Ever since I stepped onto the attractive porch sitting room with its easy chairs and swings, colored gourds and flowers about, I had felt this homey atmosphere pervading all the rooms of the three-story white frame building on C Street. The simple woolen rugs, the modern furniture of the three small parlors, one with its ping-pong table and open fireplace, all giving the feeling of real living. It took but little imagination to visualize happy evenings in the now quiet house: the phone ringing, the radio going, the pianos playing amid the chatter of happy young voices, the clock over the door in the hall ticking out its gentle reminder of the twelve-o'clock closing hour.

As I followed Mrs. Butler's quick steps through the bedrooms, each with its two or three beds apiece, I could read the characteristics of the girl-owners in the pictures on the walls and the photographs of the boys in khaki or blue on the dressers. Every available porch or cubbyhole had been put to effective use, even to the small cottage where four or five of the older girls slept in double-decker beds. Everywhere I saw efficiency and forethought. Everywhere I could see that Mrs. Butler's main interest was people, especially her thirty girls. Her face lighted up whenever she spoke of them.

"They range in age from sixteen to twenty-five," she was now saying. "A few are still in school and need special supervision, but the older girls really take responsibility. Most of them work long hours in war plants, offices, or in stores, and come home tired out."

I looked into her kind eyes and felt sure that girls would find here the frank, even blunt advice, but kindly sympathy, too, they so needed. I asked, "What special problems does the war bring your girls?"

Girls began to come in by the hundreds looking for work, or to go to school. This has taxed the Esther Hall beyond capacity and scores of girls have been turned away. Those we have taken in have found safety and quiet in an overcrowded, hysterical city

"Emotional tenseness is one thing, especially about marriage or careers; too much money and an exaggerated sense of independence is another. They save very little from their high salaries except the third taken out for bonds and social security payments. Then the realization of great adjustments, not only today, but those to come after the war, is always present in their minds."

After a thoughtful pause she straightened her slightly stooping shoulders and went on: "There are also some helpful factors that come out of the war. A girl matures more quickly these days; her varied contacts with men in work and in play give her poise and judgment; she learns to clarify her capacities and wishes as to family life or a career. Too, she is learning to sacrifice. Early rising and long hours leave little time for recreation and social life. This used to mean a great deal to many of these girls. A few are young wives with husbands in the armed forces whom they can see very rarely if at all. Problems of constancy and patience arise under such circumstances."

Mrs. Butler stepped to her desk and brought me the picture of a wedding that the house had given one of the Esther Hall girls. The father and mother could not be present and had asked Mrs. Butler to represent them and do everything to make it happy and beautiful. It was a complete wedding party with flower girl and ring bearer. The two principals looked happy, indeed.

While we sat there the girls had been coming in from work, nodding their greetings to Mrs. Butler as they went by her door on their way upstairs to dress. Soon we went down to join them at dinner. Each found her place around the three long, highly polished tables by means of personal napkin rings lying beside the dainty linen plate doilies. Friendly banter from table to table began as we sat down. Throughout the well-cooked meal Mrs. Butler addressed remarks to one or another of these sensibly dressed, well-groomed modern girls, calling each by her first name. Her friendly, motherly way showed her intelligent knowledge and sympathy with each one.

We left the dining room and gathered around the piano in the back parlor for a short devotional period. Some of the girls sat on the floor in true girlish fashion. These few brief moments together, though very informal, seemed to be an important link in the Christian living of this family of girls away from home.

In a few moments Mrs. Butler and I mounted the stairs again to her room. As we entered, the phone rang. As she took up the receiver she nodded to a girl who was writing her name on the small slate just inside the door; I could see she had dressed to go out for the evening.

When Mrs. Butler turned from the phone to me, I congratulated her on the worth-while service she was rendering these girls now in their time of special need, and as they prepared for the uncertain days ahead. With a radiant smile she replied, "I don't think I could do any greater work." And I don't think she could.

World Federation Echoes

By Mrs. Thomas H. Nicholson

THANK OFFERINGS IN OCCUPIED CHINA, reported by Jessie Lacy, from Foochow, Thank Offering speaker: "The hour for my job found me very nervous, but I recovered when I began to speak—and who wouldn't with such an audience, all three galleries and every seat full of the best listeners you can imagine. The collection was over $1,200, and just two weeks before that the local church offering was more than $2,000 for their budget! The Easter chorus was excellent, done by the junior high, the faculty, and the nurses from Dr. Li's hospital. The whole thing would do any choir credit and we were all thrilled by it, especially when they sang the Hallelujah Chorus. I have not mentioned the church decorations—callas and marguerites, there were seas of them and one could hardly forget it soon. . . . . After several bombings, the school at Ngu Cheng was 'like a desert,' the most God-forsaken place one could imagine, but they are carrying on a marvelous piece of work. Cue Lang had taken their Thank Offering for India on Easter Day and they had $800, with no foreign money at all! Henry took the Thank Offering for India here today and did a good job. (I was interested to see how different he made his speech and I decided it was quite a lot better than mine—proof of that was that the offering was $1,800, and they say it will amount to $2,000 when it is all in. That is better than we usually do, but our people are great givers and know the joy of it.)"

Miss Mary Eide writes an interesting letter from Fukien, Free China:

"When I left the field we had had no information yet on the organization of the Woman's Society of Christian Service. At the Central Conference, which met while I was in Shanghai, plans were begun for it. I am amazed at the progress that has been made in the year they have been working at it. While nearly every place formerly took an offering for the Woman's Missionary Society, only two or three had societies organized because of the lack of leadership. Now most of the charges have societies with a membership ranging from several to eighty. They lack strong leadership, but they are learning.

"The Woman's Society had three aims for its work:

"1. To make each Christian woman active in the service of her local church.

"2. To contribute to the support of our Fukien Area Project, the primary school and woman's work at Yungan.

"3. To send five per cent of our general receipts for the year and a special Easter offering to help with the national project—relief for Belgian Refugee children.

"The work of the society has been carried on under four departments which have been organized as fully as local conditions would permit.

"The work of the Department of Missionary Education is to plan for studies that will help to acquaint the women with the history of the spread of Christianity and with the lives and work of some of the outstanding church leaders. One church in which, with the exception of the Bible woman, no woman had had more than the little training she received through the station classes, has had two study courses during the year—one on church history, the other dealing with the lives of some great missionary leaders. These women have been greatly influenced by this first study of the growth of the church and of the sacrifices some have made on its behalf. This society is really active in each department.

"The Department of Spiritual Life plans for the cultivation of the spiritual life of the Christian women in each local church. In many of the churches the women have had regular Bible classes. In several places some have signed the pledge to give at least fifteen minutes daily to personal devotions and to tithe. In one city the practice of giving rice offerings was started. This influenced the two largest societies to do the same, and the rice offerings in these three societies amounted to over $1,400 Mex. This offering is obtained by putting aside a small measure of rice when the daily rice is measured out.

"Under the Department of Local Evangelism most of the societies have organized gospel teams which go out weekly to do evangelistic work.

"The work of the Department of Social Service has two objects, service to the local church and service to the local community. In many places the women have taken responsibility for cleaning the church and have repaired the church hymnbooks and Bibles. Their service to the community has been through classes for illiterate women, calling on the sick, special offerings for needy people, and the hospital.

"Of the money the women have raised, forty per cent is kept for local work, the rest goes to their

missionary work. The money raised for the latter increased 250 per cent last year under the new set-up.

"Miss Schaefli told of one place which has no church building and had been without a pastor for many months until recently a good one was sent there. At their quarterly conference the officers of the Woman's Society of Christian Service were installed. Their first aim is a new church building. The pastor's wife is raising the pig that the women pooled their resources to buy to get money for the building fund, and the men, not to be outdone by the women, have also decided on a project."

From South America, Ethel Carhart writes from Sweet Memorial, Santiago, Chile: "Our work in Sweet Memorial goes forward even in these abnormal times. We are deeply grateful. We have been able to expand. Our Methodist women of Chile are loyal and anxious to advance. We are hoping to find our young woman for missionary work among the intellectual class of Bolivia to be supported by our Confederation. It is one of our projects for the present. Of course, our advance cannot be so rapid in these times when money is scarce, and when so much time and energy are given to the problems of Democracy. But we are consolidating our forces and moving ahead. The publication of our common textbook by ten or more republics (that is, the Protestant women from these republics) is significant. With keen interest we read your articles in THE METHODIST WOMAN."

From India, Bengali Girls' Day School, Asansol, Miss Rachel Carr writes: "At our Annual Conference in February I was appointed secretary-treasurer of our Woman's Society of Christian Service. I was kept in touch with the program at Pakur the week Mrs. Chitambar was there. I know they had a very busy, interesting time. Some of the meetings were joint, and others in the villages or schools, separate. She met Santali groups, Bengali and Hindu, and, besides the local schools, the Lee Memorial Training Class and Boarding School are there. Someone expressed disappointment that societies were not organized then and there, but I believe those will be worked out later by the various churches, with less confusion, by their own leaders. Mrs. Chitambar had a great many subjects to present, and she was meeting many of the groups for the first time with a missionary message. Organization is a new and foreign idea to most village people. Our local leaders must instruct the various groups. We are all happy that the English Society in Thoburn Church, Calcutta, accepted the new program so well. The original group was a very active Ladies' Aid. Their wider vision will do much for the community. Mrs. Chitambar is a wonderful personality and loves the work so well. She devotes herself to this task as if she had to do the work of two. There were more requests for her meetings than there were days or conveniences. The pastors were helpful and enthusiastic about her coming and the subjects she was to handle. The places included all the important centers in the district; but it must be remembered that, not having a motor car, we had to depend on the railway trains and gharrys, which do not cater to our convenience. One message in each place was not nearly enough, as Mrs. Chitambar herself remarked, and we would welcome a return visit in the near future, if Mrs. Chitambar can fit it into her itinerary. In some places men attended and listened very attentively. One man remarked that he had never hoped to hear a woman speak so well from a public platform.

"It is now so difficult to send our money to China. Our contribution is ready, but we have found no way to reach Miss Li. It has been suggested that we devote the amount to our Indian work and to Mr. Christian in Africa. We meet in Calcutta for the Mid-year Field and Finance Committees this week, and will consult together again then.

"The reports of Madame Chiang's visit to the United States were published by the non-Christian and Christian press of India.

"Miss Winnie Gabrielson, who writes the Stewardship and Mission Study Courses for the Indian Woman's Society of Christian Service, is supported by the Scandinavian Unit of the World Federation. The organization is known as the Methodist Women's Missionary Society of Sweden, Norway, Denmark, and Finland. Miss Gabrielson received a cable bearing New Year's greetings and signed by representatives of these four countries. Later, she received a letter from Oslo stating that 'a new lady missionary is ready to start for India as soon as the war is over,' and adding, 'We are expecting a great missionary revival after the war, a real Pentecost.'"

Church women in 764 communities in 46 states favor by a vote of 59 to 1 the participation of the United States in a world organization and the continuance of postwar regulation if necessary. The ratio is based on ballots cast on November 11 when World Community Day observances were held by church women in thousands of American communities, as reported in the national headquarters of the United Council of Church Women in the first week after the meetings. Returns are still coming in from all parts of the country and suggest that not all of those present voted.

Scarritt's Mission to One World

By Maud M. Turpin

To PREPARE better and stronger Christian workers has been the mission of Scarritt College throughout its history of fifty-two years. That training Christian leaders for long-range service to the needs of one world shall continue to be its aim was the concensus of opinion as voiced in a study conference, held November 12-15, at Nashville, Tennessee, in connection with the dedication of two buildings and the inauguration of Scarritt's fourth president, Dr. Hugh Clark Stuntz.

These events brought to Scarritt's campus approximately fifty educators and churchmen, including representatives from the Board of Trustees, the Board of Missions and Church Extension, the Board of Education, the Board of Publication, from standardizing agencies, from institutions of higher learning, and other friends of the institution.

Three distinct phases marked the events of the week end. First, there was the study conference, which was held in the assembly hall, beginning Friday evening and continuing with morning, afternoon, and evening sessions until Monday noon. In these meetings faculty members, trustees, and other educational leaders discussed the aims, program, personnel, and resources of Scarritt College with a view to expanding and strengthening all along the line. The results of their study will be made known later and will undoubtedly bear fruit of abundant excellence.

Sunday afternoon and evening were devoted to a service of worship and dedication held in Wightman Chapel, and a special meeting of the secretaries of the Board of Missions and Church Extension with members of the faculty and Board of Trustees of the college.

Monday noon marked the close of the study conference, and 4 o'clock Monday afternoon witnessed the formal inauguration of the fourth president of the institution known as Scarritt College for Christian Workers, thus bringing to a close four great days in the life of Scarritt—days that were great in purpose, great in achievement, great in their historic significance and spirit. Days in which academic integrity, advance with the times, and fidelity to the purpose for which Scarritt was founded, were stressed.

The Sunday afternoon program was devoted to the dedication of the remaining units of the college campus: the Gibson Dormitory and the Susie Gray Dining Hall.

The Maria Layng Gibson Dormitory honored the late Miss Gibson, former principal of Scarritt Bible and Training School at Kansas City, Missouri, and later president emeritus of Scarritt College after the institution was removed to Nashville and reorganized as a senior college and graduate school. Erected by the alumnae, the dormitory was recently completed and occupied. It was formally dedicated "To happiness, to hopefulness, and to health—to be to those who live here a place of refreshing rest and joyful fellowship in memory of her whose life and service furnish an inspiring example of wholesome and consecrated Christian living."

The dining hall, which was completed but not dedicated at the same time as the original units of Scarritt, was largely the gift of the citizens of Nashville. Its name honored the late Mrs. J. J. Gray, Jr., of Nashville, and it was dedicated in formal ritual to "the refreshment, relaxation, and fellowship of kindred spirits as they enjoy the gifts of God's bounty in memory of her who through a life of devotion to the cause of Christ has left rich memories of Christian grace and service."

Taking part in the dedication exercises, which were attended by visiting leaders from the supporting boards of The Methodist Church and the Nashville public, were Bishop Paul B. Kern, president of the Scarritt board of trustees, who read the dedication ritual; President Emeritus, Dr. Jesse L. Cuninggim, who related the story of the founding of the two buildings; Deaconess Mary Ora Durham, of Memphis, alumnae representative of the board of trustees and personal friend of the late Miss Gibson, who read the Scripture; Miss Sallie Lou MacKinnon, of New York City, secretary of foreign missions, Woman's Work, and secretary of the board of trustees, who presented the buildings for dedication; Drs. A. J. Walton and A. W. Wasson, of the Methodist Mission Board, who offered the invocation and the benediction, respectively; and Dr. Charles C. Washburn, head of the Department of Sacred Music, who directed a program of special music.

The inaugural ceremonies which marked the elevation of Dr. Stuntz to the presidency took place in Wightman Chapel and were presided over by Bishop Kern. The academic procession as it formed on the campus and made its way to the chapel made a colorful and impressive picture, with the afternoon sun lighting the varied colors in the academic hoods of the official representatives from college campuses and educational boards.

President-Emeritus Cuninggim and President Stuntz talk things over

President Stuntz, who is a son of Mrs. Homer C. Stuntz and the late Bishop Stuntz of The Methodist Church, was born in Naini Tal, India, where his parents were serving as missionaries. His boyhood was spent in the Philippine Islands. His wife is the former Florence Wolford, of Ithaca, New York. They have two sons in the United States Army and a daughter living at home. Dr. Stuntz holds graduate degrees from Garrett Biblical Institute, Union Theological Seminary, and Columbia University. His doctor of divinity degree was conferred by Garrett. Prior to coming to Scarritt College, in 1940, as vice-president, Dr. Stuntz for twenty years directed the program of Christian education under The Methodist Church in Spanish South America.

For fifty years and more Scarritt College has sought to give the light of the gospel to the needy peoples of one world, and the induction of the new president marked the good beginning of a second half century toward that goal. Dr. Cuninggim expressed this thought in welcoming the new president, saying that no doubt he had come to the presidency for such a time as the present hour—an hour of progress and God-given opportunity. Never before, he declared, was there a more favorable hour to make religion serve the needs of the world.

Appreciation of Scarritt's scholarly ideals, understanding of her historic past, faith in a future that, under God, lies before her, were voiced by the representatives of church boards, national standardizing agencies, neighboring institutions, trustees, alumnae-ni and graduates of other institutions.

Choosing as the subject of his inaugural address, "Our Mission to One World," President Stuntz began by saying that he was "disturbed" because at a time when practically every institution in the land is geared to the war effort, the program at Scarritt was proceeding practically as usual. After discussing conditions which had brought about the pagan idea of totalitarianism, and decrying was as a "dead-end road," the president declared that religion alone is the only force strong enough to hold the world together.

"Neither economics nor politics," he said, "are sufficient. The tasks of rehabilitation require skilled Christian workers. The expanding needs of social-religious work in America requires trained personnel. . . . . Schools like ours are not numerous but they share in the most important long-range business in the world. We are not preparing the WACS or the WAVES, but we are helping to provide leadership for services that will permanently establish the purposes for which we fight. The cause they serve has never faced a greater opportunity to redeem and weld mankind into one world.

"Believing this, I am less disturbed, for only when we move beyond victory to set our pillars of peace and build our structure of world order have we begun the real task of construction. Tomorrow will be here suddenly and the tasks of tomorrow are colossal. Inescapably there rests upon our institution, as it does upon every educational and religious agency, the responsibility to prepare consecrated men and women against that day of need."

India's Illiteracy Ablaze

By Ruth Ure

A study of the campaign for literacy in India at the present time indicates two major *needs.* The fire needs fanning; i. e., *promotion.* Around the edges it is going out. There were some people whose imagination was caught, but because of their isolation or the pull of other interests have lost the initiative. The Congress which labored so effectively while in office, demitted office at the beginning of the war and the impetus of its enthusiasm has therefore died. These are very real losses, but they need not be permanent. While Congress is out, it is for other forces not only to hold on, but also to fill the breach, gathering into one pattern the scattered strands of enthusiasm. More particularly it is for the Christian forces to perform this essential task. It is they who heralded the campaign, who did the spade work, who are sufficiently co-ordinated to carry it forward, who are eager to co-operate with all likeminded groups, who most clearly desire to combine all the elements of brotherhood into a righteous and enlightened postwar world, and who, above all other reasons, have in their very essence the one motive strong enough to persevere, the sacrificial love of Christ.

In conjunction with the National Christian Council and the provisional committees, the church and mission groups are seeking to do this very thing. During the past year considerable attention has been paid to ways and means of accomplishment. The chief need was expressed in a letter from Bengal: "What we really need is a responsible person in the province to take this up as his main duty and travel about from church to church, setting fire to every heart." The Convener's Conference reiterated this, and the Central Committee authorized the employment of a well-qualified promoter in each language area. And so that heads the list of current needs.

A promoter for each of the thirteen language areas. Subsidy required for salary and travel and office would average not less than $330 apiece annually. Demonstrators for smaller areas, including various hill dialects, etc., would probably be supported by mission or church bodies, although a small subsidy should be given. ($20-$30 per meeting.)

Training of teachers remains at the core of success. Three- to five-days conferences have proved to be the best method. Dozens of these ought to be held in the next three years, and fifty per cent subsidy given. (Usually $25 per conference.)

Reprinting of charts. The revised Kanarese charts are now ready for printing after careful experiment; other areas are also revising materials; others have exhausted supplies and need to reprint; still others have new books to simplify the steps between readers or to serve as literature for the newly literate. Publication is exceedingly difficult with the appalling shortage of paper, and prices have doubled. But these books are too important to be deferred by the war situation. Subsidies are granted on the basis of itemized estimates of costs and of probable return from sales.

Libraries. It is folly to create readers and then let them famish for books. A library should be available in every village. In some cases these cannot be provided without financial aid from outside, though local philanthropy should first be tapped. Libraries can be provided from $5 up! India's villages number somewhere around 700,000!

There needs to be *further experiments with materials,* for while present materials are good, we believe they can be better. We long to reduce the three months of learning to three weeks. So while current books are in successful use, a few pioneers are constantly seeking shorter methods. Mrs. Wilder, with her Roman Tamil, is one; Miss Boys, with her Punjabi primer, another.

There needs to be *further research.* Basic vocabularies have progressed well, but study of the incidence of syllables, of the comparative excellence of parallel methods of teaching, of the grades and values of books to be listed in comprehensive bibliographies—all these fields will yield fruit if we can afford to work them.

And so the fire needs *fuel.* America and Britain have been very generous in their gifts for this work; only so has it been possible to inaugurate and carry thus far the campaign. Only in the knowledge of continued interest in the West has it been possible to plan the immediate future, for although there is much more than fifty per cent support from the field, outside subsidies will be needed for another five years. Perhaps longer, if we must be penny-wise. One feels that we have been commandos to date, very brave and very successful—but that an invasion is needed before victory is assured. And one wonders what it would be like to have a million-dollar endowment for the literacy campaign in India. Why, *then* there could be a full-time director with all the needed personnel and resources. Why, *then* it might be possible to go at twenty times the present

speed! Even $50,000 with a director would transform cantering to galloping. At first we *had* to walk, with every caution, but now firmer ground and assurance make conditions right for advance. And at whatever pace, we *will* get there. India is going to be literate! India is even now taking her place in the thinking and acting of the world.

It is our part to see that illiteracy is totally burned out without dangerous delay, in order that it may be the *whole* of India which speaks, and that the speaking may not be from uneducated masses but from men and women with trained and balanced judgment, and within the learning experience the warm sense of good will demonstrated by their neighbors and from across the seas.

Crandon in Montevideo

By Elizabeth M. Lee

TODAY on the Avenue, Eighth of December in Montevideo, beautiful capital of progressive Uruguay, stands an imposing school building known as Crandon Institute. Nearly six hundred students go in and out, seeking the kind of an education a Christian school offers. Here the Americas are being tied together in genuine, understanding friendship. Upon the sixtieth anniversary of this institution President Roosevelt cabled to Miss Jennie Reid, the principal: "I congratulate you and the teachers, students, and alumnae on the constructive educational achievement during the past sixty years. You have my every good wish for continued success in the development of good citizens of Uruguay and of the Americas."

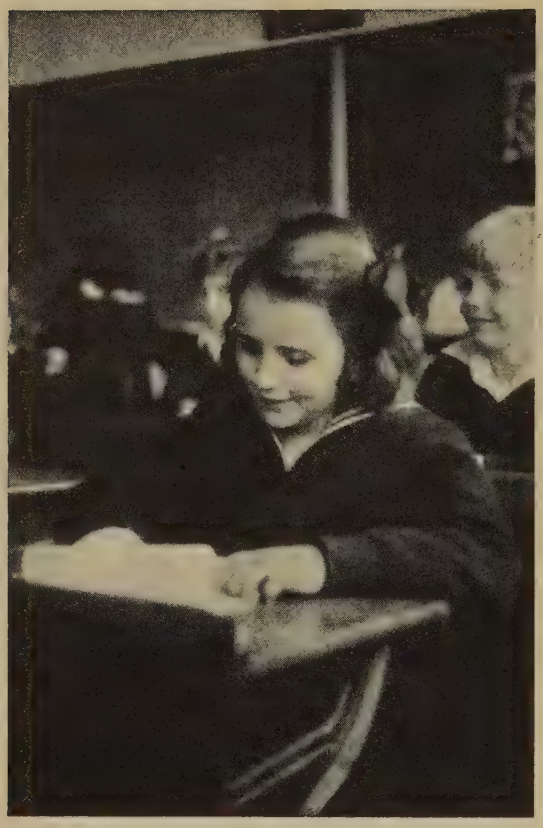
It all began on February 10, 1879, when Srta. Cecilia Guelfi, a teacher under Jose Pedro Varela, the Horace Mann of Uruguay, organized a group of little primary schools for evangelical children to give them "more freedom of thought and action." Following Srta. Guelfi's death, in 1886, a reorganization of these schools was effected under the Methodist Episcopal Church. In 1906, the central school for girls was provided with a modest building by the Woman's Foreign Missionary Society and the school was called "Crandon Institute" in honor of Mrs. F. P. Crandon of Illinois, whose influence had largely brought about this achievement.

And the school grew, first to fifty girls, then a hundred, two hundred. The building grew old with wear and was condemned by the government. Again the women of the church in the United States heard the call, put their shoulders to the plow, and gave Crandon a modern school building, at the time unsurpassed in all South America. It was occupied in 1922, a triumph of building in the difficult years following the first World War.

Twenty years passed. In prestige and influence Crandon became strong in the educational life of Uruguay. On its local advisory committee prominent men and women were glad to serve—the American ambassador, Christian lay leaders from business and the professions. The school for boys, once carried on by the Methodist Episcopal Church, had long ago been closed. Parents demanded Christian education for their neglected sons. Crandon began to admit little boys to primary classes but has never allowed them to enter the high school. In 1943, there are 590 students, of whom 130 are boys. Twenty nationalities are represented, though the majority of the students are Uruguayans.

And the building of 1922, built for only 400 students, groans under the pressure of the increased enrollment. Many new courses have developed for which sufficient classrooms are lacking. Dormitory

Crandon Institute at night



A second-grader. The curriculum includes everything from kindergarten through high school

rooms have been turned into places of teaching, thus lessening the space for boarding pupils. This is a deplorable step backward, as the daily influence of living together in the school brings greatest results in character.

And now the women of united Methodism have heard the call, and from their 1942 Week of Prayer Offering give $25,000 for a second building to stand on the beautiful campus with the first. The pressure will be relieved. Crandon moves on into a new epoch of wider service.

The faculty of Crandon makes the institution strong. Out of thirty-five teachers, twenty-four are Crandon graduates, hand-picked, personally trained by the four or five missionaries usually on the staff, embued with the "Crandon spirit." One of these, Mrs. Bertha Tuddenham, has recently retired after thirty-eight years of devoted service. Several of the younger Uruaguayan teachers have studied in the States. Frequently, as in 1942-43, the faculty is augmented by an exchange student, sent out under the Institute of International Education, who teaches part time at Crandon while studying at the University of Montevideo.

The curriculum includes everything from kindergarten through high school, and is bi-lingual (Spanish and English). Five years ago a *liceo* course, accredited by the University, was added. This was necessary because, while this private school had government inspection, its graduates could not enter the professional schools. Now those who finish the *liceo* may enter the preparatory courses for the university, normal, and other higher institutions. Bible is regularly in the curriculum, taught to influence all of life. Bible notebooks of Crandon girls are beautiful records. Every girl in seventh and eighth grades must study typing and home economics. After that she chooses to put greater emphasis on one or the other of these courses.

Crandon offered the first organized home-economics course in Uruguay. This was in 1923. Today this department, under the leadership of Miss Lena May Hoerner, is known throughout the land and beyond. Here girls benefit by a well-rounded homemaking program, amazing in its scope. Those majoring in this subject study also chemistry, physics, mathematics, history, Spanish and English literature, rhetoric, and Bible. Here young women are being trained as teachers in home economics, prepared to serve throughout the country. This department reaches out beyond the school in its adult extension courses in which nearly four hundred women have been enrolled in five years. Nutrition was slow to find a place in Uruguay until Crandon began to stress it in 1939. Now this course is regularly given and a laboratory course in dietetics has been added.

By its service, in the name of Christianity, Crandon has become known throughout Uruguay. Its influence is felt in many phases of community life. At the request of the Public Health Department of the government, Miss Hoerner and her Uruguayan assistants have for three years been giving courses in nutrition and foods to the student nurses in the Nery School of Nursing. Crandon girls, under faculty direction, and as a part of their practice work, assist in a social-service project in the Cerro, poor district around the great meat-packing industry; on Saturdays a group goes to the little Methodist mission church in the suburb of Malvin to work with the children.

Crandon's connection with the Waldensian colony at Colonia Waldense, in western Uruguay, is most friendly. Twenty-five years ago from this colony the government sent two young women to France, Germany, and Great Britain to study. For some years one of these, Señora Ana Armand Ugon de Tron, has conducted small schools for cooking and homemaking in the country districts. Under a special arrangement with Crandon,

her young teachers come to the school each year for short refresher courses in the new developments in home economics and nutrition. From this training they have now undertaken to feed undernourished children in the public schools. To the small town of Boyada, on the way to Colonia, a young assistant in Crandon's home-economics department goes one day a week in response to a call from a Christian layman who has started there a little community school. Here the people have no gardens; live in mud houses; have no fruit trees. The land is rich and there are many cattle. The peasants have no gasoline, so cannot send their milk into Montevideo. Because they do not know how to use it, they are throwing it away. When this Crandon graduate came to the community with information on how to get a better living off the land, she was warmly received and is greatly helping the people.

The biggest part of Crandon is its graduates. Enriched by their school life, well trained, alert, poised, they are today working at home and abroad. One, after study in the States, returned to teach physical education in the school and the Y.W.C.A. She has been requested by the government to train some of their students from the government schools. Another, whose heart went out to little children, had the privilege of excellent training in North America and established in Montevideo the first school for crippled children. In this she has splendid co-operation from the government and from a group of doctors interested in her endeavor to help such handicapped children to become useful, self-reliant citizens. Others who have graduated from the Union Theological Seminary in Buenos Aires are today holding influential positions in the Protestant Church. Several are regularly appointed women pastors; some are social workers, teachers, writers.

Crandon gives her students the wide look, the world view, the eager heart. The spirit of the school is epitomized by this story of how the little children helped China. One morning, in 1942, the chapel talk was given by a lovely Uruguayan woman from the Central Methodist Church. Crandon girls listened to the story about the children of China, homeless, starving. This led to a movement among the primary children to raise a fund. With special Chinese paper flags pinned on them, they went around with bright-colored boxes and solicited gifts from their hundreds of schoolmates. The soliciting was done during the noon hour when the children made really sacrificial gifts by giving up some food or candy. Everyone who dropped a coin into the box received a little Chinese flag. Soon the whole school was tagged for China and $121.21 pesos were raised. The ministering spirit of Cecilia Guelfi lives on in the Crandon of today.

An Appreciation

Miss Ruth Ransom

IN THE resignations of Miss Ruth Ransom, secretary, and Mrs. Frances Baker Hager, associate secretary, the Personnel Committee of the Board of Missions and Church Extension has lost two valuable leaders. Miss Ransom, who served the Board of Foreign Missions and the Woman's Foreign Missionary Society before unification as joint personnel secretary, was called to the larger task in the united church shortly after the adjournment of General Conference of 1940. Her work has been difficult and exacting in these years of transition, but she has met the perplexing problems with energy, intelligence, and very great patience. As she leaves to assume her new duties with the Reformed Board the good wishes of her committee members, co-workers, and many young missionaries will go with her. They will long remember her attractive personality and her unfailing friendliness.

In Mrs. Hager, the committee had a most capable worker, for she combined a spirit of forward-looking optimism and devotion to duty with a clear insight into the qualifications of candidates and their adaptability to various types of missionary work. During her period with the Board she made large numbers of contacts and turned many young people into paths of Christian service. The committee is grateful to her for her co-operative spirit and truly worthy achievements for the kingdom of God.

L. O. HARTMAN, *Chairman, Committee on Personnel.*

Mrs. Frances Baker Hager

Ewing Galloway

World Day of Prayer

By Sarah Evans

BINDING every continent of the war-torn world together in a fellowship of intercession, the United Council of Church Women will sponsor the World Day of Prayer on February 25, 1944, the first Friday of Lent. The national committee, of which Miss Margaret T. Applegarth is chairman, feels increasingly the need for "disturbing every Christian in every community on earth, since God will work out his purpose for mankind through such very human folk as ourselves, and we dare not fail him."

The program, whose theme is "And the Lord Wondered That There Was No Intercessor," suggests the use of the Wise Men's gifts as symbols of intercession: myrrh, symbol of intercession for the sorrows of the world; frankincense, symbol of intercession for all members of the church family in every nation; gold, symbol of intercession for the refining spirit of all mankind with dross consumed, our world to be rebuilt with generosity and unselfishness.

Preparation of the worship service began when a large group of nationals and repatriated workers from many countries gathered as a cross-section of those meeting in all parts of the earth on the World Day of Prayer—Germans, a French woman, a Scotchman, a Canadian, some Japanese, a Zulu woman, a Greek, a Hollander, and missionaries from China, Burma, Siam, Malaya, India, Egypt, Algeria, Africa, Alaska. Others, unable to be present, mailed petitions from their homelands, so that the concerns of Peruvians, Bolivians, Colombians, Puerto Ricans, and Spaniards were also included.

Enlarged observances are timely this year. The *Handbook for Leaders* suggests the expansion of community-wide observances into schools, factories, theaters, stores, miltary camps, and urges the participation of war wives and war mothers to represent "by proxy" the four corners of the earth. Foreign-language groups, long in agonies of suspense because of friends and relatives in

occupied countries of Europe and the Orient, will welcome the opportunities to join with others to pray for those they love. House-to-house visitation and invitation to participate is suggested. WAVES, WACS, SPARS, and Marines in the community should also be included, while chaplains in near-by Army camps will doubtless welcome a program or handbook for their own use. Women's clubs, Junior Leagues, and other civic organizations might also be enlisted in the observance.

Four enterprises will benefit from the World Day of Prayer offering. They are Christian literature, Union Christian Colleges, migrant and share-cropper work, and religious-education directors for government schools for the American Indians. Each project, whether at home or abroad, seeks to strengthen Christian leadership among those whose earnest response to Christian teaching thus far makes imperative a more intensive Christian ministry on their behalf. For example:

From last year's observance in a refugees camp in Canton, China, came this prayer: "O Lord, make my religion a practical thing and vital in my own life. May my life reach out and help others." Here, too, the Chinese Christians made the Generalissimo's prayer their own: "Bless the Japanese people—we fight for their freedom, too. Save us from hate—for hate lives on! Help us to love with thy forgiving heart of love."

From Sona Bata: "We do not want to go back, God, to our days of witchcraft and darkness. No, we do not want to go back! Help us, God, to live for thee." And "Saviour, owner of the broom of grace, come and sweep our hearts, preparing them for the entrance of thy word."

From Johannesburg, South Africa: "It was an inspiring sight to see all those black women, showing by costume or badge to which church she belonged—red flowers, Methodist; heavy fur caps, Ethiopians; other denominations in blue, lavender, etc."

From Wellington, New Zealand, comes word of the delight of the Maori women in holding a sunrise service, knowing that they and the Fiji women are literally the first to participate in the World Day of Prayer on Friday.

From Baltimore, Maryland, comes word of three defense areas holding services, one in trailer town, where twenty-six nationalities live together.

From St. Cloud, Florida, came the report of a "memorable day, the most touching moment coming when the prayer and hymn were rendered in the sign language by the wife of the pastor of the Church of the Deaf."

United States observances have grown from 2,000 in 1938 to 10,000 in 1943, but there are 77,000 communities in the United States! Orders for materials should be sent (and paid for in advance) as soon as possible for program materials. See page 32 for announcement of materials and prices.

Reports of the observance are urgently requested in order that moving experiences of a fellowship of prayer which spans six continents and the seven seas may be shared by Christian women throughout the world.

BECAUSE of the constantly enlarging place of women in church life, and the growing interest of women in the world-wide range of religious thinking and religious service, the Department of News Service of the Board of Missions of The Methodist Church will begin the issuance in the secular press on January 1 of a weekly news column entitled "Women in the Church," by Mary Fowler.

It will be a weekly column of about 300 words, and will be offered, free of charge, to editors of daily and weekly newspapers, editors of large parish papers, and to women who conduct columns of women's church news in church and secular papers. The news will be interdenominational and international in character, and will in no way be denominational in spirit, or be propaganda, or controversial. It will report—in from one to three or four items each week—what women are doing and saying in the missionary and religious field, at home and abroad.

In gathering material for "Women in the Church," the Department will have available information and news coming through the Woman's Society of Christian Service of The Methodist Church, the United Council of Church Women, the women's sections of the Foreign Missions Conference and the Home Missions Council, the Federal Council of the Churches of Christ in America and its departments, the social action and news departments of all the major Protestant denominations in the United States, women's missionary societies serving overseas, and a large number of missionary-correspondents at home and abroad.

A sample of the format and content of "Women in the Church" is now available. Pastors and the leaders of local organizations of the Woman's Society of Christian Service are asked to secure copies of the column, show it to the editors of their local newspapers, and urge them to use it each week in their pages.

An art matrix heading "Women in the Church" (one-column width) will be sent free to papers using the material—though each paper may make its own heading if the editor so desires. And each week a mimeographed page, with 300 words of copy, will be sent direct to the editor.

Secretaries of Literature and Publication and Status of Women are invited to send for samples, and to request local editors to use it weekly. Samples may be secured by writing the Department of News Service, Board of Missions, 150 Fifth Avenue, New York 11, N. Y.

The Department of Christian Social Relations and Local Church Activities

Program of Action for 1944

THE following recommendations were approved by the Woman's Division as a basic program of activities for 1944, from which local societies may select interests pertinent to their needs:

I. GENERAL RECOMMENDATIONS

We recommend:

1. That the department set up workshops in various geographical areas of the church with emphasis on phases of postwar planning with interracial leadership and for interracial groups.
   (a) That a free leaflet be issued suggesting techniques for setting up similar workshops in local, district, and conference groups.
2. That a seminar be authorized for 1944 similar to the Garrett Seminars of 1942-43, with a $50 subsidy allocated to each jurisdiction and that the jurisdiction and conference societies promote the seminar and where possible provide similar subsidies for their leaders.
3. That seminars and studies in the area of Christian Social Relations and Local Church Activities be planned for the jurisdiction schools, and the department provide a ten-dollar subsidy for each conference secretary attending.

II. THE CHURCH AND COMMUNITY NEEDS

We recommend:

A. That we urge the women of the local societies

1. To foster in the community a recognition of alcoholism as an immediate and long-time problem of public health and mental hygiene and encourage the community to provide medical and psychiatric care for alcoholic patients and that they discourage present tendencies in some communities toward "jail treatment" of alcoholics, since this serves no rehabilitative purpose and tends toward further demoralization of the alcoholic and his family.
2. To study state and national action protesting those tendencies which weaken laws regarding the sale of alcoholic beverages and supporting those which are protective in nature.
3. Through the secretary of Christian Social Relations and Local Church Activities to co-operate with and secure the co-operation of school people and Parent-Teachers Associations in carrying out adequately the provision of state laws requiring instruction on alcohol and other narcotics.
4. To work for the development of educational methods in the understanding of the ballot as an instrument for promoting general welfare.
5. To support Federal Aid to public education provided the administration of schools remains under local supervision and that Federal funds be used without discrimination.
6. To be watchful to prevent curtailment of local educational funds with the attendant detrimental effect on recreational and educational opportunities.
7. To urge upon their congressmen the continuation with adequate financial support of the F. S. A. and O. P. A. and also to examine the practices of these and other agencies to see that all people are serviced in a democratic manner.
8. To study church agencies in the light of current trends in social work, comparing methods and effective practices with those of other community agencies in order to avoid duplication and to bring about effective co-operation.
9. To learn the provisions of the Lanham Act, under which care for children can be made available and the local secretaries are urged to see that funds are used in needed areas.
10. To continue their concern for the administration of courts, rehabilitation of prisoners, and treatment by public officials of suspected violators of the law.

B. We further recommend that we urge the church to study the effectiveness of its program in meeting the needs of industrial and low-income groups in the light of the growing response to the various cults and sects.

C. That special study and action be directed toward the provisions for juvenile and adolescent protection and that a packet on this be made available with a free pamphlet expediting its use.

III. THE CHURCH AND POSTWAR PLANNING

We recommend:

1. That continuous and vigorous influence on public opinion be directed toward a peace that will liberate minorities and insure them rights as absolute as those of majorities that will abolish to the utmost racial discrimination, that will give labor full rights of organization and insure to all who are employable a reasonable chance of productive employment and that will re-establish the foundations of civilization.

2. Recognizing the significance of the Moscow and Atlantic City (UNRRA) conferences and the fact that foundations for future peace and for building a new world order are being laid now by the United Nations, we recommend that Christian groups give strong support to the formation of an organization in which all the peoples of the world may have representation when political decisions which determine the future world order are made.

3. Realizing that through their government the people of the United States own new plants valued at 21 billion dollars and that Christians have an immediate responsibility to see that these plants will not be taken over for a song at the close of the war by selfish financial interests, we recommend that the local societies watch processes of conversion of such plants into the production of actual necessities of all people and that suggestions and constructive protests be made to the proper authorities at the critical time.

4. That we support the intent and substance of H. R. 2861, sponsored by John H. Dingill, and the companion S. R. 1161, introduced by Senator Robt. Wagner, insofar as they provide for extension of Old Age and Survivors' Insurance to farm laborers and domestic workers, self-employed persons and employees of nonprofit institutions.

5. That in a study of postwar problems, attention be given to the influence of alcohol and other narcotics in relation to the conservation of human and material resources and economic adjustments between nations, and to the whole pattern of international trade.

6. That church women acquaint themselves with the present method of Treaty ratification in Congress and work for a more democratic method for same.

IV. THE CHURCH AND FAMILY SOLIDARITY

We recommend:

1. That women utilize the opportunities for religious development emerging in the normal routine of life; and that they develop Christian living in the family by means of worship within the home, within the church, and by the observance of special occasions.

2. That we urge the provision of opportunities for wholesome companionship, community-wide recreation programs, and vigilant care lest children be exploited by commercialized recreational agencies.

3. That we seek to establish family solidarity through active support of measures for the protection of juveniles and others by the elimination of outlets for the sale of alcohol and other narcotics.

4. That local societies in co-operation with other agencies make a study of their child labor laws and their abuses.

V. WAYS OF BUILDING GROUP UNITY

1. In view of the increasing racial tensions and the growing anti-Semitic propaganda, we call attention to Methodist women that all racial and group discriminations are contrary to the ideals of democracy and Christianity. Methodists are called upon as individuals and groups to actively combat each tendency by seeking to trace rumors to their source and by refusing to spread suspicion and distrust.

We recommend:

2. That we lend our support to the formation of interfaith and interracial groups, which build upon the common elements of our religious heritage and human interest.

3. That a simple leaflet be prepared as a primer enunciating clearly democratic principles, and acquainting people with antidemocratic and divisive techniques practiced by Fascists.

4. That church women be alert to the opportunities for creating occasions for larger and more inclusive fellowship in observing the great Christian festivals of Christmas and Easter as well as for fostering an appreciation of the achievements of great artists.

5. That in carrying forward the program of the Woman's Society of Christian Service, study and action groups be formed on the basis of common interests and geographic proximity in order to further co-operation and fellowship across jurisdictional lines.

6. That general meetings of the church be held where there will be no segregated arrangements and that church-wide programs of promotion and inspiration be planned for all groups without regard to race.

7. That church women concern themselves in their local communities that democratic procedures be followed in setting up groups representative of the entire community to study community-wide problems and needs and how to meet them.

8. That recognition be given to the alcohol problem as one affecting all groups in the community, furnishing opportunity for building group unity through study and action.

9. That church and trade union groups come together for better understanding and to co-ordinate their energies and programs for the common welfare.

10. (a) Continued work for Federal antilynching legislation.

    (b) Continued work for removal of restrictions on voting.
        1. Poll tax.
        2. White primary.

    (c) Safeguard absentee military ballot.

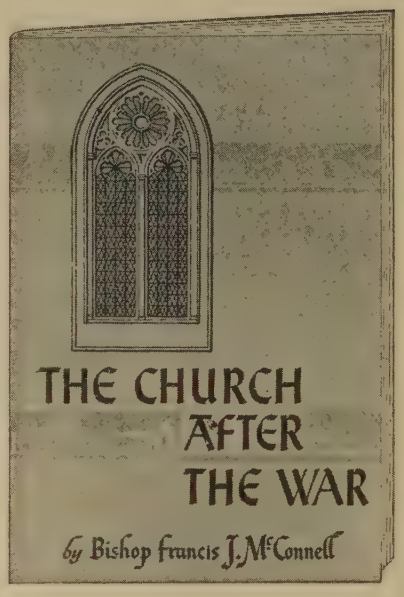
NOTICE TO FRIENDS OF SERVICE MEN AND WOMEN

The Editorial Board is preparing a leaflet, including statements of service men and women, describing their contacts with our missionary work in the foreign field. We should be happy to have extracts from letters from friends and relatives of service men and women. Send to Miss Bettie S. Brittingham, Editor "Methodist Woman," 150 Fifth Avenue, New York 11, New York.

Education and Cultivation

By Mrs. Helen B. Bourne, *Secretary*

THE Church After the War is the church-wide study written by Bishop McConnell. If you have not seen a copy, ask your pastor if he has ordered a consignment of books for his church. Announcements of it have been sent to all conference and jurisdiction secretaries of Missionary Education and Service and to presidents. This is one of the approved studies for Woman's Socities when taken with the direction of the pastor in a school of missions or church-wide class. The reason it does not appear on our approved list for Woman's Societies is because it had not been written when the lists were printed. The materials that will be issued by our Board of Missions and Church Extension and the Board of Education, as well as current periodicals from many presses, will furnish ample supplementary material for this study, particularly the follow-up materials of the Crusade for a New World Order. (See page 32.)



Many good books for reading circles and libraries that are not included on our list are in the public eye now.

Who Walk Alone ($2.75),* by Perry Burgess, is "a true epic of great courage and a beautiful life." This is a rare book, only one of its kind in a lifetime, deservedly winner of a national book award. It is the story of Ned Langford who faced "one of the ultimate disasters" but came through with a useful and undaunted life.

George Washington Carver ($3.50),* an American biography, by Rockham Holt, "automatically takes its place among the major books of all times." Buy it, read it, lend it, and render a service to yourself, your friends, and the Negro race.

A Testament of Devotion ($1.00),* by Thomas R. Kelly, is one of the few great devotional books, according to Rufus Jones. "Readers who want spiritual guides will love it and cherish it."

Which Way Ahead ($1,50),* by Walter Russell Bowie, was a pre-Easter book last year, but it is still timely. It is directly concerned with today's needs and sets forth ways in which the church can meet the present-day situation.

The October issue of THE METHODIST WOMAN and the December issue of WORLD OUTLOOK furnish materials and pictures for use with the approved study course, "Christian Ventures in Learning and Living." Be sure to keep these in your files to be used when your society plans that course.

A suggested activity for the approved study course, "The Problem of Suffering," follows:

Each member of the class is asked to prepare for each class session a meditation similar to those in the *Upper Room*,* based on some passage of Scripture found in her study in connection with that day's lesson. She makes her own comment, but she may make her own or use a selected prayer, and the thought for the day may be her own or one selected from her reading on the course. The leader may use one or two of these for a meditative moment at each class session. At the close of the study, each student selects what she considers her best meditation of the four or six (according to the number of sessions), and this is her contribution to the class. All these are mimeographed by the study committee in an attractive and usable way as a booklet of devotional material for personal or group use. The object of such an assignment is that Bible study may become a means of developing natural worship experiences in the lives of those participating in the study and to make such spiritual experiences sharable values.

*Order from the nearest Methodist Publishing House.

The Woman's Society of Christian Service Builds a Church

A Literature Demonstration for Conference or District Meeting

Mrs. V. F. DeVinny, *Secretary of Organization and Promotion*

A MINIATURE church building should be used in the center of a medium-sized table. Around it should be placed all the different pieces of literature named in the order that they come, and should be displayed to audience when talking of each particular piece or group of leaflets.

Literature Required

Bible
Revised Guide
Annual Report of the Woman's Division of Christian Service
Upper Room
The Quiet Time
Prayer Cards
Spiritual Life Retreat Literature
Studies in Prayer and Personal Religious Living
Week of Prayer Literature
Christian Advocate
The Methodist Woman
World Outlook
"Singing and Serving"
Church Calendar of Prayer
The Unseen Guest
Program Book
Worship Book
"God and the Problem of Suffering"
Planning for Peace—Packet
"For All of Life"
"We, Who Are America"
Leaflets on:
"Duties" for each officer
Supply Work
Student Work
Children's Work
Wesleyan Service Guild
Young Women's and Girls' Work

"Please remember the subject of this little demonstration on literature is: 'The Woman's Society of Christian Service Builds a Church,' so we are using a church building to represent our society for the time being.

"Of course, the first actual work we would do is to gather materials for this edifice, but even before starting such an undertaking as building a church we must *first* have the *desire* to do it, and even then it often takes a lot of courage to begin, and *where* do we find the courage to launch out on such an undertaking of faith? It is here in the unfailing promises from God himself in the greatest piece of literature, the Bible (hold up Bible), that we find the courage to begin the building. Oh, what strength and assurance we can get from the promises in God's Holy Word!

"Now that we have the desire to build and the courage to start in order that everything may be done decently and in order, as we are told in the Bible, the next step is to draw our plans for the church, and our ground plan, indeed our whole plan must be carefully worked out according to the experiences of others down through the years so we'll use *The Revised Guide* (display *Guide*), which contains all the necessary information about organization for local societies as well as district and conference societies. It also contains a 'Constitution and By-laws' which will keep everything in order and going smoothly if followed carefully. Yes, this *Guide* is our blueprint for our building.

"Now we have the desire to build, the courage to begin, and our plans all drawn and worked out, but before we start our building there is another very important thing to consider, and that is 'we must count the cost.' You know that in anything we do that is really worth while, we usually sacrifice something, and especially in these days of emergency offerings, deficits, service calls, and, yes, even in our ration program we make sacrifices, so it is most important in our building project to count the cost for it will take funds and funds to carry through our plans. We can get so much information and help from this *Annual Report* of the Woman's Division of Christian Service of the Board of Missions and Church Extension of The Methodist Church. (Hold it up.) In this *Annual Report* we can learn all about the costs of every phase of our work, and we can get so much information we cannot get elsewhere. Do you desire to know where your pledge goes and where our fields of service are? Then read and study the *Annual Report* and you will know—know and you will pray, pray and you will give. Oh, yes, we must count the cost.

"Now we are all ready to lay our foundation, and what kind shall we have? Oh, we must have a firm, solid foundation, no other than that rock foundation Jesus Christ our Lord. We want our building to stand indefinitely, so we will build on that sure foundation, our 'Spiritual Life Activities'; and just as a foundation is often hidden from our view, just so are the results of our Spiritual Life development not tangible, but we know they are there undergirding and strengthening the whole structure of our Woman's Society of Christian Service.

"There are so many, many helps that can go into making this a strong, firm foundation, but we shall only mention a few: *The Upper Room, The Quiet Time, Prayer Cards, Spiritual Life Retreat Literature, Studies in Prayer and Personal Religious Living, Week of Prayer Literature, War*

Ministry Packet, and many others. (Display all these.) Let's use all these and others to strengthen and secure our foundation.

"Our foundation is now firmly laid, we are ready to frame our building and in this church we must make each side measure up to standard height. This should be carefully done so that our building may not be lopsided. The framework or pillars of our church are the officers of the Woman's Society of Christian Service, and they can build on our solid foundation by performing carefully and prayerfully each one of the 'Duties' here assigned to them. (Here display one each of all the *Duties of Officers* leaflets.)

"These officers bringing up their particular cause or phase of the work will make our building stand foursquare, whereas, if some officers performed their duties and others did not, surely it would make our building lopsided, and we want it absolutely foursquare and erect. Thus framework is very important and our officers in our Woman's Society of Christian Service are very important. They are our leaders, so let's give them our whole-hearted loyalty and support that they may better perform their 'Duties'.

"We shall now put on our weatherboarding, and just as it protects this church from the storms and winds and broiling sun, our church papers protect and bulwark us against the immense amount of unclean reading matter which is so widely circulated today. I wonder if we realize to what extent our young people are reading the trashy material that is flowing across the newsstands of our nation today. (Exhibit THE METHODIST WOMAN and *The Christian Advocate*.) How we need loyal, earnest church-paper readers that they may know about, pray for, and give to the church's needs in this critical hour. It is so very important that we, Methodist women, know this METHODIST WOMAN. It is in this publication we get information and inspiration to carry on the work of our Woman's Society. The messages and plans of the officers of the Division come down to us through its pages and we cannot function efficiently without it, especially the officers in the Woman's Society. As the weatherboarding protects this church from wind, storms, and sun, these papers protect us from ignorance and inefficiency in our work for Him. In THE METHODIST WOMAN we can hear our supply secretaries calling for that 'over-and-above' gift of love where there is so much need. (Hold up THE METHODIST WOMAN and *Supply Work* leaflet.) We also see the marvelous opportunities open to student secretaries with so many young people leaving the home and church for schools, camps, and defense-industry areas (show *Student Work* leaflet). We see the great needs of our children in disrupted communities, and our responsibility in building right attitudes toward people of other groups, races, and nations (*Children' Work* leaflets). We see the opportunity of the Wesleyan Service Guild in THE METHODIST WOMAN which is a missionary organization before anything else (*Wesleyan Service Guild Handbook*). Lastly, we see the challenge and opportunities that comes to the Young Women's and Girls' Groups in these crucial days (*Young Women's and Girls' Work* leaflets). Oh, Methodist women, what are we doing with our time and opportunities? (Lay down THE METHODIST WOMAN.)

"A very important part of our building is now ready to be done—putting on the roof. We know this roof spreads above all the building and protects it more than any other one thing, so we will use for this important part one of the finest study courses, that of the Bible and a great study in Stewardship: "God and the Problem of Suffering," by Mary DeBardeleben. (Exhibit *Bible Study*.) Just as this roof protects the whole building surely this study will protect us from greed and covetousness and make us realize what the Christianizing of money, of time, and of ourselves really mean. We can never be the same kind of person after we have taken part in this study with a consecrated Christian teacher leading it.

"We must have steps for our building for, as we remember, 'Heaven is not reached by a single bound, but we must mount to its summit round by round,' just so we must become more wide awake and progressive as we use these Goals, "Singing and Serving," to carry us step by step, step by step nearer to our goal of producing a growing interest in the total work of our society and a desire to share in the support of all of it with prayer, service, and a gift of money. (Show *poster* in December METHODIST WOMAN on Goals, "Singing and Serving.")

"When we reach the top step of our building here, we lift our eyes and look at this steeple as it points upward toward heaven, a symbol of God, reminding us to look upward daily to God through our Church Calendar of Prayer and *The Unseen Guest*, a late publication. (Show both mentioned.) This little book contains so many of our own deaconesses and missionaries who are in the front lines of the advancing kingdom around the world, serving the hard and difficult places as our representatives and for whom we are asked to pray daily in our homes. Oh, let's not forget!

"We do not want anything dark inside our building, and we want to brighten each corner of our church so we put in twelve windows. One thought has dawned upon us that in facing

this hour with its problems of war and post-war peace, is that we sing 'The Lord's Song in a Strange Land.' (Show *Program* and *Worship* booklets). These twelve monthly programs provide the light for our twelve windows, and we send forth this light with a prayer that Methodist women everywhere may become deeply conscious this year of their responsibility to help others sing the Song.

"Through the windows of our building, our program material for this year, we get a WORLD OUTLOOK of the work of our church (show current number and continue to display it until the end of this thought) as it shines out in our own land and also in our forty foreign mission fields. We learn to know our missionaries and their work, including their difficulties and discouragements, as well as their sorrows and joys. This WORLD OUTLOOK shows us that the doors throughout the world (show *For All of Life*, by William H. and Charlotte V. Wiser, laying WORLD OUTLOOK down for the moment) are open on every hand as never before, to the constructive ministry of pure Christianity.

"We can also see in this WORLD OUTLOOK a challenge to American democracy in our new mission study, *We Who Are Americans*. (Show this book.) In this time of crisis, is America achieving unity among its peoples of varied racial and national backgrounds? This study points out the task of the church in creating a genuine unity of all Americans.

"Our task of the Woman's Society of Christian Service building a church is complete, and the co-operation of everyone has been the means of completing this building. We have tried to build one hundred per cent for Jesus Christ, of whom we are told in Ephesians 2:20-22: 'Himself being the chief corner-stone in whom all the building fitly framed together groweth into a holy temple in the Lord. In whom ye also are builded together for an habitation of God through the Spirit.'

"Now, the church means you and me. If our church is to be strong and courageous and prepared to lead the world down the paths of peace to worthy brotherhood, you and I must be strong, courageous, and faithfully working for that happy day when the nations shall be at peace.

"The church was born and cradled in conflict and the world today desperately needs a church full of faith and courage. If we are sometimes tempted to despair and are filled with doubts and fears, let us remember that Christ lives today and his promise that the gates of hell shall not prevail against his church still abides."—(MRS. J. J. FLESHAMN, *Conference Secretary of Literature and Publications, Blue Sulphur Springs, West Virginia.*)

They Bear the Burden

(*Continued from page 4*)

than we think—time schedules have been disrupted and we must be ready."

The roll call is over and the first item on the agenda brought up. The agenda is far reaching and each of you will want to read the report of the forward plans made on page 8.

We close with a quotation from the first message of the president of the Woman's Division of Christian Service to you through the medium of THE METHODIST WOMAN:

"We are members of a great Christian fellowship and we need to remember that Christianity has always made great advance in times of international chaos. In days of adversity there is a diminishing of self-dependence and increased acknowledging of Christ-dependence. We 'set our feet on lofty places,' and that means that all of self is lifted to higher spheres of love and living. . . . . The opportunities of service are great; they demand our best."

It is in this spirit that we all draw apart at Buck Hill Falls. It is a marvelous place to hold a meeting. We can have committee meetings while we eat—after we eat—and before retiring. And we shall need them because the problems are many (see editorial in December issue of THE METHODIST WOMAN).

They bear the burden—these women—but not alone, because each is conscious of spiritual power in days like these and the fellowship of the more than a million and a quarter of Methodist women across the church. The day you united with the Woman's Society of Christian Service you, too, consecrated yourself to Kingdom service, so let us all move forward together in this new year—and face the challenges of this day, which is ours.

The response to the plan of using this page for a Methods Exchange during the past year has been sufficiently favorable to warrant its continuance. Therefore, if you have a plan which has worked successfully in your local society or at a district or conference meeting, send it to this office and we will review it. Please trust our judgment in the selection of materials which shall be printed.

Mrs. V. F. DeVinny.
Secretary of Organization and Promotion.

Wesleyan Service Guild

Marion Lela Norris, *Secretary*

January is Pledge Month

EACH unit is asked to make a pledge for the Guild budget for 1944, which shall include Guild and other projects of the Woman's Division for missions, cultivation fund, and Christian social relations and local church activities.

Many units state it pays, first, in lessening the requests for money, and second in increasing the amount of the budget.

"For some reason or another our first year as a Guild, which was last year, didn't prove to be very successful in many ways, and certainly not informative, since we learned very little about the Wesleyan Service Guild as a whole. What we really did was simply change our name from a Circle to a Guild. So when I became president for this year and started looking into the 'wherefore' of the Guild, I found myself with a much larger 'problem child' than I had expected. Frankly, neither I, nor any of our members, realized the scope of the Guild work, but I am going to do my best to see that we all learn something this year. The more I read about the work the more enthusiastic I feel, and the more I realize the task ahead of me! . . . .

"I think the Guild emblem is beautiful and thought you might be interested in knowing how I used it in connection with our meeting last month. Our vice-president and I worked up our own installation service for the new officers and had our pastor install us. We also worked out a pledge service, using as a basis one in THE METHODIST WOMAN. We particularly wanted the pledge service to be impressive since we didn't do our best last year in regard to pledges.

"The meeting was held at my home, and on the mantle I had a small wooden cross, the Stars and Stripes on one side and a long white candle on the other side of the cross. I twined jasamine vine around these and it made a beautiful picture, reflected in a large mirror at the back of the mantle.

"At the close of the service each member was given a pledge card, the pledge on the back of it was read together, then each one was asked to sign.

"We were delighted to be able to report at the close of the meeting that, although quite a few of our members were absent, the total amount pledged that night was some thirty dollars more than the entire amount pledged last year. We feel very much encouraged by the start made."

"We find the Woman's Society willing to cooperate in any joint meetings we suggest," reports one Guild vice-president. "The open meeting we had during the Week of Prayer and Self-Denial gave us a greater feeling of oneness."

"Our Guild has planned a special meeting for Race Relations Sunday, in February, with a Negro speaker and a soloist who will give us some spirituals."

Services for the World Day of Prayer will be publicized during January and many units are making special plans for this important anniversary.

GUILD PUBLICITY

The 1944 Guild *Handbook* outlines a "Guild Publicity Contest." Any unit of the Guild which is listed with the conference Guild secretary as an active unit of gainfully employed women is eligible to enter the contest.

Each unit desiring to take part must make written request for registration in the contest to her conference Guild secretary sometime during the month of January.

See Guild *Handbook* for detailed plans of Contest, and watch THE METHODIST WOMAN for further announcement.

MEDITATION

The Meditation for this issue was written by Miss Dorothea Keeney, vice-chairman of the standing committee of the Guild. (See page 5.)

Book Lover's Corner*

A Missionary Prayer Book. THE UNSEEN GUEST. In two volumes. Volume One, 10 cents; Volume Two, 15 cents.**

Frank Kingdon. JACOB'S LADDER, THE DAYS OF MY YOUTH. L. B. Fischer, 1943. $3.

Scholem Asch. THE APOSTLE. G. P. Putnam's Sons, 1943. $3.

Ralph S. Cushman. A POCKET PRAYER BOOK. Upper Room. 25 cents.

THE COMPLETE SAYINGS OF JESUS. The Methodist Publishing House. Cloth, $1. Imitation Leather, $1.50. Leather, $2.

"Pocketbooks." Pocketbooks, Inc., 1230 Sixth Avenue, Rockefeller Center, New York, N. Y. Each 25c.

A series of attractive, inexpensive small books which includes many favorite titles: e. g.—RETURN OF THE NATIVE, by Hardy; POCKETBOOK OF VERSE; GOOD-BY, MR. CHIPS, by Hilton; POCKET BIBLE; and MRS. MINIVER, by Jan Struther.

James Gordon Gilkey. HOW TO BE YOUR BEST. Macmillan, $1.75, 1942.

Dorothy Wells Pease. ALTARS UNDER THE SKY. Methodist Publishing House, $1.

(*Continued on next page*)

A Three-Point Program in Supply Work for 1944

By Eloise Andrews Woolever

1. *Some supply work in every Woman's Society of Christian Service.*

Somebody said, "Supply work is the frosting on the cake." It's not that, not even the cake; it's the bread and butter of our workers and institutions. In these times of rising prices both at home and abroad (one might say, skyrocketing prices in countries such as China and India), the schools, homes, hospitals of the Woman's Division of Christian Service cannot carry on adequately without the food supplies, the household supplies, the school and medical supplies that are furnished through this branch of the work. Neither can some ministers working where poverty abounds and with insufficient salaries do effective work without the help of certain supplies.

Of course, we must do Red Cross work and take our full part in wartime activities, but we must at the same time provide for our own projects for we alone are responsible for them. In these war days we crowd in the extra duties that come to us, but at the same time we get three meals a day for the family! Supply work is providing for the family.

So the first point in our program is this—every society accepting and, if possible, exceeding the list of requests given to it for material supplies and for cash for supplies.

2. *Reports, complete and on time.*

The very necessary but prosaic thing of reporting what is being done is the second point in our program. Beginning with the local society, if reports were complete and on time, how it would facilitate and help to make effective the work of the district, conference, and jurisdiction officers. Supply secretaries, this is the only way we can check up on our progress during the year and know whether every institution and supply project is being cared for. What would we think of a business organization that started its activities at the beginning of the year and never inquired further into its functioning until the next year rolled around?

Furthermore, this is the only means by which we can get a complete picture of what we are doing. We need to know the total effort and the total accomplishment.

3. *A display of supply work at every district and conference meeting.*

Let other societies see the layettes, the little dresses and suits, the quilts, the samples of your canning and other supplies that are going to our institutions. Make posters giving an idea of what the cash for supplies which you send is doing in institutions abroad. Visualization is a key factor in the educational process. What we see, augmented by what we hear, stays with us, and it inspires us to "go and do likewise." Secure the co-operation of your district and conference presidents and the program committees in featuring these displays of supply work. It will result not only in more supplies, but it will stimulate interest in the institutions and projects of the Woman's Society of Christian Service and will advance the total program. VISUALIZE AND PUBLICIZE.

This, then, is our three-point program. If it is faithfully and enthusiastically carried out, it will result in a successful termination of the supply work for the year 1944. A THREE-POINT PROGRAM WILL MEAN A THREE-POINT LANDING.

Book Lover's Corner*

(*Continued from page 28*)

Mrs. Isabel Warrington Heaps. FIVE MARYS. Abingdon-Cokesbury, $1.50, 1942.

Kirkland Winifred, MAN OF THE HOUR. Macmillan, $1.75.

Lin Yutang, Ed., THE WISDOM OF CHINA AND INDIA. Random House, $3.95.

Lloyd Douglas, THE ROBE. Harper, $2.75.

Charles S. Johnson, RACE AGAINST HUMANITY. Social Action, January 15, 1943, 20 cents (289 Fourth Avenue, New York, New York).

E. Stanley Jones, ABUNDANT LIVING. Abingdon-Cokesbury, $1.

Lin Yutang, BETWEEN LAUGHTER AND TEARS. John Day, $2.50.

Harry Emerson Fosdick. ON BEING A REAL PERSON. Harper's, 1943. $2.50.

Leslie Weatherhead. PERSONALITIES OF THE PASSION. Abingdon-Cokesbury, 1943. $1.50.

MacKinley Helm. ANGEL MO AND HER SON ROLAND HAYES. Little, Brown and Co. $2.75.

Phillipe Vernier. Translation by Edith L. Pierce. WITH THE MASTER, A BOOK OF MEDITATIONS. Fellowship Publications, 2929 Broadway, New York, N. Y., 75 cents.

Chaplain Norman E. Nygaard. STRENGTH FOR SERVICE TO GOD AND COUNTRY. Daily devotional messages for men in the services. Abingdon-Cokesbury, 75 cents, 1942. Bound in khaki for the army and in blue for the navy.

George Sherwood Eddy. MAN DISCOVERS GOD. Harper, $2.50. 1942.

Allison H. Currie. SECURITY IN CRISES. BUSINESS GIRLS SEEK CREATIVE RELIGION. Woman's Press (600 Lexington Avenue, New York, N. Y.). 35 cents.

*Order from Methodist Publishing House if address is not given.
**Order from Literature Headquarters.

Suggestions for the March Program

By Dorothy McConnell

THE March program, *New Voices,* of the Woman's Society of Christian Service, can be presented from several different angles according to the phase of the problem in which your own society is particularly interested or according to the needs of your society and the community in which it lives. Roughly speaking, the program may be divided into three sections: one dealing with the woman at work, another with the woman who has recently stopped work because her husband is able to support her, and third, with the woman in the church.

If your community is near or in a war industry settlement, the program can be used as a means for interesting the society women in the women who have come as newcomers to the neighborhood. It is wise to appoint a committee to investigate, first, if any church or church federation has carried on any ministry with the new women workers, and how you can fit into their program. You can find this out by getting in touch with the Federation of Churches in your town, your social welfare council, or perhaps your Chamber of Commerce.

Once having discovered if there is any church agency at work, it would be wise, if there is such an agency, to consult with them how to work as a society. This consultation can be part of the program in some instances. It might be made into a panel discussion with the purpose of discovering your society's place in getting to know the working woman in your neighborhood and in discovering how your society and church can be of use to her.

If there is no church agency at work, consult with your local social workers and industrial Y.W.C.A. secretary as to how you should approach the working woman. Many of these workers are young women who have been a part of the church program at home, and are waiting only for you to make the first move to join in your program or to enlarge your program by presenting their own needs.

Do not hesitate to use your calling committee before your program is presented. Many people are afraid of the old-fashioned calling on strangers. It is a good custom and can be revived. You can introduce yourself with some such remark as: "We saw that you had moved in and we came over to call on you since we are neighbors." It may be that the newcomers can come to the meeting and join in the discussion of the program. It may be that the calling committee will have to speak for the women since their working hours may conflict with the time of meeting.

Some of the questions in the discussion could be:

"Do you feel that this community offers you enough chance for wholesome recreation?"

"How about the housing? Is there anything that we (the old residents) and you (the new residents) can do together about it?"

"What facilities are there for child care here in this neighborhood? What can we together do about it?"

Remember in this discussion that the society is not doing for the woman at work but is trying to find activities that will give the working woman and the church woman a chance to express themselves together for better social conditions as well as to adapt the society program to include the working woman.

If you do not live in a defense community, but do have a great "help" problem, because women have moved to defense areas or because their husbands or fathers are for the first time able to support them, it might be wise to build the program around that. Bring out all the stories about women who are leaving domestic employment, and analyze them thus:

A suggestion for poster and invitations for March meeting

1. Why should we expect any one group of people to continue to work at domestic labor? Is there any real reason for it?
2. Is there anything about this story that is designed to wreck the unity of democratic people?
3. Is it deliberate propaganda, and if it is, can we discover how it was started?
4. How can we break down the propaganda if we decide it is propaganda?

There are some Womans' Societies which have no domestic problems, are far away from the war industries, and yet have a very real problem about their status in the church. Make a chart showing whether your women are exerting real leadership in the main church body. Invite the pastor or the lay leader or the teacher of a Bible class in to discuss possibilities of combined work together. If you are in a church in which the women are to get suppers and do nothing else, you may have a long road of education before you. On the other hand, most men will accept women in places of leadership equally with men if the women assume their places easily.

Under any circumstances such a discussion is healthy and it can be very enjoyable, particularly if you have a round-table discussion with men and women present. You might call it *Woman's Place in the Church.* While you should not be afraid to use men who are quite doubtful about woman's leadership, do not let it become a debate. Preliminary meetings with examples of women's leadership well worked out will add immeasurably to the presentation of the program.

Before the meeting it might be well to order from Literature Headquarters, 420 Plum Street, Cincinnati 2, Ohio, enough of the free leaflets, *Today's Women,* to send one to each member of the society. Another free leaflet which might be ordered is *On the Move,** the story of the service of The Methodist Church in the defense areas of the United States. Reprints from *World Outlook* of the article, *Detroit's Women Workers,* by Lena York, may be ordered from the Wesleyan Service Guild headquarters at 150 Fifth Avenue, New York 11, N. Y.

*Order from the Editorial Department, Joint Division of Education and Cultivation, 150 Fifth Avenue, New York 11, N. Y.

Jurisdiction News

North Central

THE Annual Meeting of the North Central Jurisdiction will be held in Dubuque, Iowa, St. Luke's Church, January 25-27. These dates come during the time of the Bishops' Crusade, but in the list of fifteen meetings to be held in our Jurisdiction, only one, Minneapolis, conflicts with the dates of our Jurisdiction Woman's Society. Several of our officers will represent the Woman's Division in the afternoon sessions of these important all-day meetings, and it is expected that in every center our women will attend in large numbers for the whole day.

Visitors are very welcome at Dubuque, and it is anticipated that the program and business there will attract many who are not officially connected. The rates at Hotel Julien, Dubuque, are from $2.00 to $5.50, and reservations should be made at once. Mrs. W. H. Landschulz, 1575 Mountrose Terrace, Dubuque, is the local president.

Southeastern

The Southeastern Jurisdiction Woman's Society of Christian Service will meet in Edenton Street Church, Raleigh, North Carolina, February 22-24, 1944. The first session will be held at 8 P. M. on February 22, and the last session the afternoon of February 24.

The Sir Walter Hotel will be conference headquarters. The Carolina Hotel will also be available.

Advance—Keynote Annual Meeting

(*Continued from page 9*)

"Your committee has detected three major notes of emphasis sounding through every department of work: (1) personnel needs; (2) the need for increased giving; (3) the need for expanded program.

"In regard to personnel, we recommend to the Committee on General Reference of the board that increased study and emphasis be given through every possible channel to the cultivation of personnel, in order to meet the crescendo of need for Christian workers in all fields. (Three hundred recruits need to be in training now for the work of the Woman's Division of Christian Service.)

"Touching the plans for increased giving, we commend the desire of the Woman's Division to face as a whole the compelling needs pressing from all sides, and the plan for capturing the imagination of our women for larger giving by the presentation of certain outstanding needs of immediate appeal, while at the same time insisting that the regular appropriations shall be met before these additional projects can be benefited. (Future issues of THE METHODIST WOMAN will present this plan in greater detail.)

"With the emergency appeals of a world in upheaval and the imperative of postwar planning, we can do no other than go forward. We commend the note of hopefulness in the plans of the expanded program that leads the Woman's Division with vision prophetic, faith undaunted, and confidence in the women of Methodism, to launch out into widening fields of opportunity.

"And, finally, we have been deeply stirred by the glowing report of the working of the spirit of God in fields that have been subject to the devastation of war, as given by the missionaries from the 'Gripsholm.' We express our gratitude for the kindling power of his Word."

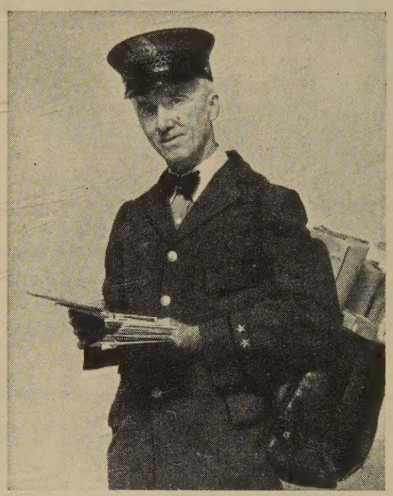
ANNUITIES

A Way to Save and to Share

ANNUITY GIFTS

PROVIDES ME . . . .

An income for life as annuities are paid semiannually and no annuity payment has ever been deferred.



H. Armstrong Roberts

My checks are always on time

GIVES ME . . . .

An opportunity to share in the world-wide task of Christian Service through the Woman's Division of Christian Service.

Send for information today!

MRS. INA DAVIS FULTON, *Treasurer*,
Woman's Division of Christian Service
Board of Missions and Church Extension,
150 Fifth Avenue,
New York 11, N. Y.

Dear Treasurer:

● **Please send me information concerning your Annuity Plan.**

Name _____

Street Address _____

City _____ *State* _____

Age _____

Announcing PUBLICATIONS

WORLD DAY OF PRAYER, 1944. February 25, 1944

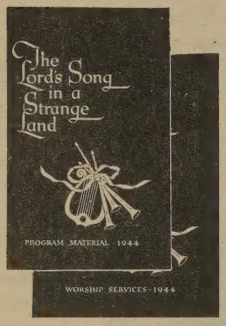
PROGRAM: "And the Lord Wondered That There Was No Intercessor." 2 cents each; $2 per hundred. For distribution in the audience.

CALL TO PRAYER: Free, in limited quantities. An announcement flier.

POSTER: (17 x 22). 5 cents each. Should be placed on the bulletin board at an early date.

HANDBOOK FOR LEADERS: Suggestions for program, promotion, publicity, and radio. 10 cents each.

NOTE: **Any orders received in this office after February 14 will be at the risk of the sender.**



The packet for 50 cents includes the two booklets, either English or Spanish. Quantity prices: Program, 3 for 60 cents; worship services, $1 a dozen.

PROGRAM PACKET, 1944.

For Adults. 50 cents

This packet contains the program booklet, "The Lord's Song in a Strange Land," and the booklet, "Worship Services."

SPECIAL NOTICE!

Spanish Edition

The program and worship services for 1944 are available in Spanish. DO NOT FAIL TO STATE THAT YOU WISH THE SPANISH EDITION.

Is your 1944 program ready to go to your members? Have you all the worship services you need?

WESLEYAN SERVICE GUILD

Handbook. Price, each 10 cents. Local unit information, program suggestions for the month, and projects.

FOR LENT

Lenten Offering Envelope. Free.

Lenten Leaflet to accompany envelope.

Lenten Offering Worship Service. 25 copies, 15 cents; 100, 50 cents; single copy, 5 cents.

CORRESPONDING SECRETARY'S BOOKS

Local, District, Conference. Each, 35 cents.

APPROVED STUDIES, 1943-44

For Adults and Young People:

Topic: Christian Ventures in Learning and Living.

Text:

For All of Life. 60 cents.

Supplementary Reading:

The Silent Billion Speak. 60 cents.

Christian Adult Education in Rural Asia and Africa. 75 cents.

Into All the Villages. 25 cents.

Topic: The Church and America's Peoples.

Texts:

We Who Are America. 60 cents.

Unity—A Challenge to American Democracy. 25 cents.

Supplementary Reading:

Strangers No Longer. 60 cents.

Together We Build America. 25 cents.

Topic: The Problem of Suffering.

Text:

God and the Problem of Suffering. 25 cents.

The Church After the War. BY BISHOP FRANCIS J. MCCONNELL. The book for the Church School of Missions in your church. 25 cents.

For Seniors:

Strong As the People. 60 cents.

Fun and Festival Among America's Peoples. 25 cents.

The Trumpet of Prophecy. 60 cents.

For Junior High School Grades:

United We Grow. 50 cents.

Everything Counts. 50 cents.

Tales From East and West. 50 cents.

For Grades 4, 5, 6:

Tommy Two-Wheels. 60 cents.

Far Round the World. 50 cents.

Children's Games From Many Lands. $1.00.

For Grades 1, 2, 3:

The Pigtail Twins. 60 cents.

Welcome House. 50 cents.

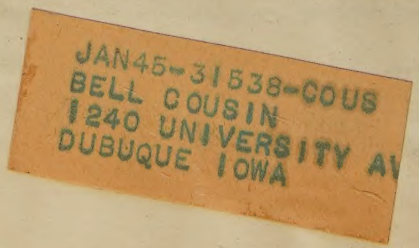
The Friendly Missionary. 25 cents.

For Leaders and Parents:

Children of the Church in Wartime. 25 cents.

Creating Friendly Attitudes Through the Home. 25 cents.

Orders for the above may be sent to your nearest address—



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